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Edward Saxe



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side: white bricks and rainbows [p. 9].

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TALKS WITH TEACHERS

The Creed for Little Children

This talk raises the question of how we should teach the creed to the youngest children, and suggests a method. (Older children recite the creed each Sunday in the family service, and the familiar phrases will be explained when they are ready for them.)

With the pre-school children everything is new. The simplest words of religion have to be presented for the first time. If they make some kind of sense to the child at the time, and take on some meaning which he will not later have to revise, we have given him a firm foundation.

A familiar solution to this difficulty of giving a child-like version of the creed is the rhymed "Children's Creed" which we still hear in many primary classes. The wording usually heard goes:

I believe in God above,
I believe in Jesus' Love,
I believe His Spirit, too,
Comes to teach me what to do.

Without discussing its merits, it need only be noted that this will be dropped in a few years, and the child will have to make his fresh start with the entire wording of the creed in the Church service.

Building the Creed

More and more we hear of parishes that are giving the actual words of the creed to small children, but only up to the point where they are capable of understanding them, leaving the rest for later experience and teaching. The method is simply this: to give one phrase of the creed at a time, adding the next after a few Sundays.

Here is such a sequence, with notes:

(1) I believe in God. (This is all, for a few opening Sundays. The children may repeat it several times in their worship service. The teacher will explain it in her own way. Later terms will enlarge on this.)

(2) I believe in God the Father. (The meaning of a loving father is connected with their saying of the Lord's Prayer.)

(3) I believe in God the Father Almighty. (God can do anything, and so we can trust Him.)

(4) Maker of Heaven and earth. (God made everything; this a familiar level in primary lessons.)

(5) And in Jesus Christ. (The two names together are important, because so many elementary stories speak only of Jesus. We thus start the idea early that this is one Person. Children have often been found to be confused by the two.)

(6) His only Son. (From the start He is thus known, not just as the "baby Jesus" or the boy of Nazareth, as given — mistakenly, we feel — in so many primary lessons. Is this too difficult to teach? No matter how

stated for the class, the words remain, and these can be built upon, later.)

(7) Our Lord. (He receives our reverence, we pray to Him, we bow our head at His name.)

(8) Here it is suggested that the details of the "little Gospel" — the second paragraph of the creed — be skipped, and that the gradually built up sequence end with the phrases: I believe in the Holy Ghost, and (9) the Holy Catholic Church.

Nothing to Unlearn

The advantage of the foregoing is that the child becomes familiar with the great words — the correct words — from the very beginning. These have rich meaning, and yet a reasonable idea can be given to them, even from the start. The whole faith and theology of Christianity can be built on this in later years. The child is not confused by a multitude of difficult words and ideas at one time, but grows used to them, with a few weeks use between each new step. Their use is tied in with his earliest worship. They are familiar, he is at home with them.

Frankly, too, this is within the teaching capacity of the average primary teacher. Even though inadequately trained in theology, everyone can give some explanation, from his own religion, of the ideas of belief in God, and reverence for our Lord.

This plan avoids the complexity and confusion involved in teaching the details of the Life on earth, including the Death and Resurrection, to the youngest. Many strange and fearful misunderstandings by little children have been uncovered as a result of too early attempts to teach the advanced steps.

This plan might be used with the words of the Nicene Creed, in parishes where the children are not likely to attend Morning Prayer later, but will soon be attending the family Eucharist every Sunday.

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The Living Church

The Living CHURCH

Volume 138 Established 1878 Number 10

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

March

8. Fourth Sunday in Lent
15. Passion Sunday
22. Palm Sunday
23. Monday before Easter
24. Tuesday before Easter
25. Wednesday before Easter
26. Maundy Thursday
27. Good Friday
28. Easter Even
29. Easter Sunday
30. Easter Monday
31. Easter Tuesday

April

3. Eastern Oregon convocation, to 5th.
5. First Sunday after Easter

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

March 8, 1959

"Make haste O GOD to deliver me;

MAKE HASTE TO HELP ME, O LORD"

Psalms 70:1



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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editors.)

The Secret Sessions

Congratulations on your editorial about National Council secrecy [L.C., February 1].

Through the years that I was responsible for National Council press relations, I was able to see the increasing trend, and to sense a wide feeling of dissatisfaction among thinking people of the Church, based on their belief that they were entitled to know fully what was being planned and executed by the Council.

Toward the end of my connection with the Council it became more and more difficult to give secular papers and Church press all that I knew they ought to have. In my efforts to deal honestly with the people of the Church in this respect, I met opposition from a very few Council members, but they happened to be ones in authority. Others volunteered to keep me advised about "secret" sessions.

I welcome your campaign for open sessions, and I wish it every possible success. The recent situation was unfair to the Church, and indicated distrust of press and press relations, as well as of the intelligence of Church-people generally.

(Rev.) JOHN W. IRWIN

New York, N. Y.

Editor's Note: Fr. Irwin, retired associate secretary for press relations of National Council, was doubtless pleased to learn [in L.C. last week] that the Council held no secret sessions during its February meeting.

15 Centuries of Embarrassment

Let us give thanks for Dr. Rossner's clear affirmation of God's once-for-all Easter victory [L.C., February 15].

Is there not a similarity between the embarrassment of some Christians today and that which our fathers experienced in the days of Chalcedon? Then the stumbling block was the reality of our Lord's human embodiment in Galilee long ago; now it is the continued existence of our Lord's glorified humanity. Then — in the fifth century — they were saying, "Surely God could not have stooped to take on our miserable human flesh." Now they say, "Surely the Saviour must have ceased to share our human nature after He died on the cross." In the fifth century there were even those who questioned the reality of our Lord's death. "He must have tricked His enemies, who only thought they were killing Him. His spiritual self must have been whisked away before the first nail was driven. The Cross" — so they reasoned — "must have been an illusion." In the 20th century it is the real Resurrection which is in question. "Our Lord's spirit," they tell us, "must have so impressed itself on the disciples on the first Easter that they thought they saw Him. He simply couldn't have had any kind of human nature after death. Because we can't believe in anything but a 'spiritual survival,' therefore the empty

tomb and the appearances must have been illusion."

So the same problem comes back to The Gospel record is again twisted out shape by well meaning people who "spiritualize" it with the rose-colored glasses of "higher" knowledge.

Today, as in the days of Nicea and Chalcedon, we need to appreciate the whole Gospel without which there is in fact no good news. We are not saved by an ethereal, spiritualized Christ; we are saved by Christ-one-with-us. We are saved by Him who has thrown in His lot with us (1) completely — yes, even death; but also (2) permanently — even after death. His human nature is now glorious changed to suit a heavenly life. But He still one-with-us, bearing in His new humanity the promise of what God will one day do for us, if we respond now to His Holy Spirit in our lives.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one who thus hopes in him purifies himself, even as he is pure."

(I John 3: 2, 3)

(Rev.) LEWIS E. COFFMAN

Wolfeboro, N. H.

More Belated Reactions

Humbly suggest that the Rev. W. Hamerton Aulenbach, D.D., [L.C., February 15] read, learn, mark, and inwardly digest the form and manner of ordering priests, so that he might re-acquaint himself with his duties and obligations to his bishop and the Church.

(Rev.) J. MCNEAL WHEATLEY, Jr.

Tampa, Fla.

I read the Presiding Bishop's sermon two weeks or so between readings. It said a great deal and all relevant. The Church, to be congratulated on having elected a man of such vision and knowledge of our present world and one who will apply the teaching of Jesus in fulfilling his office as Bishop.

SARA JANE GRANT

Chicago, Ill.

Afloat, But Bailing

... It is instructive to note they [The House of Bishops] upheld the rubrics of the Prayer Book, and noted that although a member of the Church of South India who had not received episcopal confirmation may temporarily within the jurisdiction of the Episcopal Church he may not receive the Blessed Sacrament at Episcopal altars.

I would be interested in learning from priests or informed laymen who support the practice of open-communion and now carry it out, what authority in the constitutional law of the Episcopal Church they now refer to which clearly gives them the right to carry on the practice.

My question is based on the assumption that no priest allows persons who do not have episcopal confirmation to assume permanent communicant status in his parish.

The Church of South India resolution were not perfect but they did not completely sink our ship. We still have the orthodox faith of the Holy Catholic Church afloat even if we have to bail out seeping elements of heresy.

EDWARD S. TATTERSHAW

Williamsburg, Va.

Pickles and Missals

SPIRITUAL WRITERS OF THE EARLY CHURCH. By F. Cayré. Hawthorn Books. Pp. 127. \$2.95.

HISTORY OF THE MASS. By Francois Amiot. Hawthorn Books. Pp. 141. \$2.95.

The series of short non-technical books called the "Twentieth Century Encyclopedia of Catholicism" has previously been included in these pages, and it will be referred to from time to time in the future volumes which are worthy of notice make their appearance. The two books now under review amply illustrate the range of possibilities within the series, of which they are Volumes 39 and 110, respectively.

The first is intended to be a general survey of the "Church Fathers," the great writers of the first half dozen centuries of Christian history. The author is of course a well-informed scholar, but he does not have the knack of popular presentation. He simply does not get across to the reader that delicious vitality of thought, that sparkle of the Gospel, which is precisely what makes the Fathers so fascinating. He does, it is true, allow us a genuine glimpse of St. Augustine, but the other Fathers are served up pickled in little jars, each specimen tidily posed in the posture specified by modern Roman doctrine. Readers of *THE LIVING CHURCH* may be reminded that there are a number of other brief and inexpensive books (including several by Bishop Wand) which provide far more meaningful and interesting introductions to the Holy Fathers of our faith.

The Abbé Amiot breathes a different air. Here is a dignified, intelligent, and humane piety — so different from the humbled confusion which in fact typifies public worship in so many Roman Catholic parishes. One can see why the liturgical movement is the white hope of so many responsible Roman Catholics today.

This is not a general book about liturgy; it is limited specifically to the Roman Mass. The latter is traced through prayer, prayer, and the historical, theological, and pastoral significance of each part is admirably presented. There are a few slips (such as the erroneous reference to Sixtus II on p. 81), but Amiot is more reliable than most writers on this subject. The discussions are interestingly illustrated by many quotations, but how flat the prayers and collects are in non-Cranmerian English! Devoted as the author is to his own rite, Anglicans will be interested to note the wistful eye he keeps

turning toward those liturgies which include (as ours does) an invocation of the Holy Ghost on the Eucharistic Elements. Likewise he seeks to read into the Latin rite something which we really have, namely a true prayer of thanksgiving at the end of the service. Conversely, he gracefully hints at the reduction or abolition of certain features in the Latin rite which Anglicans have so often and so naïvely imitated: the preparation, the tangle of prayers and responses at the fraction, and the last gospel. On the whole, this is probably the best short book on the Roman Mass currently available.

H. BOONE PORTER, JR.

GO IN PEACE. By Manasses. Macmillan. Pp. vi, 116. \$2.50.

SINS OF THE DAY. Longmans. Pp. xvi, 75. \$1.50.

Manasses (Manasseh) was a king of Judah with a reputation for wickedness (see 2 Kings 21:1-18); the penitential "Prayer of Manasses" in the Old Testament Apocrypha is supposed to have been uttered by him "when he was holden captive in Babylon."

"Manasses," then, is a pen name that might well suggest itself to any Christian writing about sin, as indeed it did to the author of *Go in Peace*, which is a thorough treatment of sin and its remedy, culminating in the specifics of sacramental confession.*

The excellence of this book lies (in part at least) in the fact that, while it treats adequately of making one's confession, it does so against the background of a consideration of the nature of sin itself, as an offense against the love of God. All in all, this is the best extended treatment of sacramental confession that I have come across.

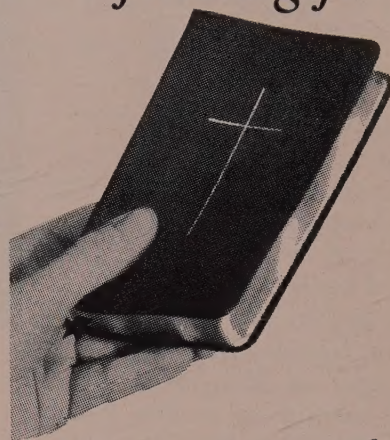
Sins of the Day gives no indication of authorship whatsoever on the title page; the introduction, however, informs us that "five writers of different backgrounds and professions (a parish priest, a lawyer, a research worker, a student, and a housewife) have tried to place themselves in some of the more common situations and roles in which people find themselves today" (p. xiii). The result is the biggest list of sins that I have yet seen — in other words, the most complete form of self-examination that has come to my notice.

Not that there is anything particularly exciting here. What the compilers have done is to view sin (and sins) in the light of the contemporary situation and to express in today's language the kind of sins to which men and women in various walks

Continued on page 23

*The title, is taken from the words with which the priest, in hearing a confession, dismisses the penitent: "Go in peace for the Lord hath taken away thy sin, and pray for me, a sinner."

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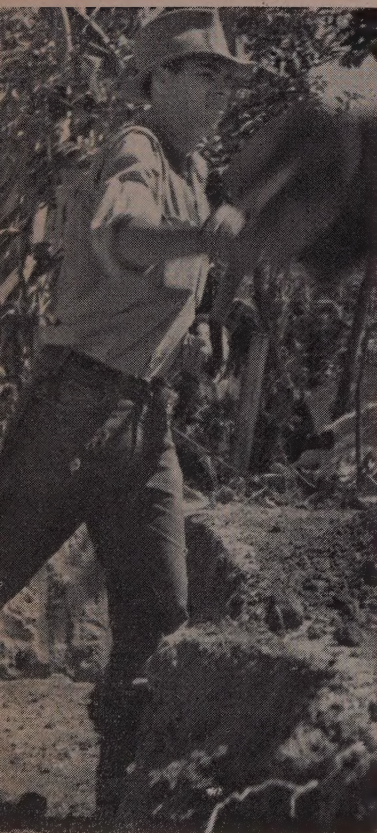
ALMIGHTY GOD,
our heavenly Father,
who declarest thy glory
and showest forth thy
handiwork in the heav-
ens and in the earth;
Deliver us, we beseech
thee, in our several call-
ings, from the service of
mammon, that we may
do the work which thou
givest us to do, in truth,
in beauty, and in right-
eousness, with single-
ness of heart as thy serv-
ants, and to the benefit
of our fellow men; for
the sake of him who
came among us as one
that serveth, thy Son
Jesus Christ our Lord.
Amen.

From the Book of Common Prayer, p. 44

Summer Service

Projects

See P. 10.



A work camp member in Mexico begins work for a foundation of a brick building in one of the villages.



During their on-the-job training apprentices in college work organize and conduct informal Bible study groups.



Members of an ecumenical work camp begin work on a recreational ground for patients of a mental hospital in Delaware.



During their Summer Orientation Program, apprentices attend classes in the life and teaching of the Church six hours a day for a month.

The Living Church

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

**Fourth Sunday in Lent
March 8, 1959**

PHILIPPINES

Uncertainty and Triumph

Plans for consecrations far out in mission field of the Philippines are marked with hope, if not with certainty.

The Rev. Benito Cabanban was consecrated suffragan of the Philippines in St. Luke's Pro-Cathedral, Manila, on February 24 exactly as planned, cabled LIVING CHURCH correspondent Helen Boyle. This was somewhat of a triumph, for Miss Boyle said in an advanced report:

"We have our fingers crossed as the two co-consecrators do not arrive in Manila until the 23d — Bishop Kennedy of Honolulu due at 6 a.m. and Bishop Shearburn of Rangoon at 2:30 p.m. Bishop Hall of Hong Kong stands ready to come at the last minute if necessary, but he could not get here if Bishop Shearburn fails to show up at 2:30 on the 23d. Such are some of the uncertainties of the mission field.

"Six years ago when Bishop Ogilby was being consecrated Bishop Gray of Connecticut got fog-bound in Hong Kong, and arrived at 8 p.m. on Sunday with the consecration scheduled for 9:30 a.m. Monday. But that time we had Bishop Nakamura from Japan in reserve. This year we have no one as Bishop de los Reyes (Supreme Bishop of the Philippine Independent Church) does not satisfy the canon as a consecrator. We can only hope and pray there will be no plane delays."

The praying and hoping was evidently effective. The consecrator was Bishop Ogilby of the Philippines, who had formerly been suffragan of the district himself.

Conservation of Manpower

The other bishops, working in an admirable pattern of conservation of manpower, served thus:

Bishop Kennedy: co-consecrator and presenting bishop.

Bishop Shearburn: co-consecrator and epistoler.

Bishop de los Reyes: presenting bishop and gospeler.

Miss Boyle writes:

"Although the work here is growing steadily, it was no great change in the work which brought about the election of a suffragan bishop last October [at General Convention]. The Philippines has had one or two suffragan bishops for the past 20 years, and the election of Fr. Cabanban was to fill the place left



The Rt. Rev. Benito Cabanban: Memories of malaria, prison, and the mercy of God.

vacant by Bishop Ogilby who was advanced to diocesan in 1957."

A Day Away from Execution

Bishop Cabanban's own life has been laced with uncertainty — and things far worse — as well as hope.

"The war years not only interrupted my theological studies," says the new bishop, "but also curtailed my activities in the Church. The Japanese forces who were stationed at Upi [where Fr. Cabanban was engaged in practical Church work as part of his education] did not allow me to hold services. Worst of all, I was arrested, tortured, and thrown into jail to be executed the following day. Three of my fellow prisoners had been executed the day before. But, by the mercies of God, I was released from jail only to be held as hostage with my family and other civilians. We lived in the garison for almost five months until we were released by the Japanese when the American troops landed in Cotabato in 1945."

Benito Cabanban was born May 9, 1911, at Bambanay, San Juan, La Union, P. I. He was the eldest of seven children. His childhood was marked with moves — to the Island of Mindanao (where the family found malaria, scarcity of food, and no school), to Cotabato (capital of

Continued on page 17.

RADIO & TV

"Merger" Under the Kleig Lights

A call by Rome Betts, outgoing chairman of the National Council of Churches' Broadcasting and Film Commission, for the constituent Churches to "lose our individual lives" in a strictly interdenominational broadcasting program met with a mixed reception at the BFC's annual meeting, held in New York.

A resolution presented by Methodist leaders called for a "special committee to study the policies of interdenominational cooperation now being followed by the BFC and to make recommendations for the establishment of a set of principles" to be considered by the full body at a later date.

In his presidential address, Mr. Betts, who is executive director of the American Heart Association, made a number of sharply worded points in defense of his 100% interdenominational position:

(1) When people in general turn on their radios and TV sets, "I do not believe that they are in much of a mood for denominational special pleading. . . . The Christian Gospel is big enough to be presented to any audience, but when it is tied to a special denominational label, the mass audience is likely to grow suspicious and what is worse, deaf or blind."

(2) Radio and TV cannot gain converts, but only create "a favorable climate." "If this be so, . . . then I can see little value in uncoordinated efforts of separate denominations to proclaim their particular brand of Protestantism."

(3) Programs are so expensive that "the relatively minor sums which even the largest denominations can afford to invest, are not likely to make much of a splash. . . ."

(4) Having to deal with too many separate denominations, the broadcasting industry may someday say, "A plague on all your houses."

(5) Pooling resources will lead to programs of better quality; "we will do much better in attracting the kind of people we need if we can offer them the challenge of one great Christian enterprise rather than of many lesser ones."

Mr. Betts noted with regret that the establishment of departments of broadcasting within several of the communions had not met his expectations for increased contributions to "the common effort."

Continued on page 24



Bishop Essex confirming. In the midst of war, depression, and apathy, a bright September day.

QUINCY

A Bishop in God's Church

The Rt. Rev. William Leopold Essex, who retired as Bishop of Quincy last year, died at 11:30 a.m., February 26, at St. Francis Hospital, Peoria, Ill. The bishop had been hospitalized for a week, although he had been ill for some time.

One of the memorable days of Bishop Essex's episcopate was September 28, 1948, when he resigned as rector of St. Paul's Church, Peoria. When he was consecrated in 1936, the diocese, suffering from the depression, found that the only way it could have a bishop was to have him serve as a rector of a parish, too. The bishop's goal, attained when he resigned as St. Paul's rector, was to build up diocesan assessments and endowments to a point where he could be a full-time bishop. He had been rector of St. Paul's for 11 years before episcopal election.

The same diocesan convention which elected Fr. Essex bishop also reached a unanimous decision to continue as a diocese. This action, it was said, was taken after months of study concerning diocesan boundaries in the state of Illinois. The questions of a merger with Chicago, the division of Quincy between Springfield and Chicago, and the possibility of a larger diocese outside the Chicago area had all been considered. [Quincy, organized in 1877, is a large slice of western Illinois, lying west of the Illinois River and La Salle county, and south of the counties of Whiteside and Lee.]

The late Clinton S. Quin, Bishop of Texas, said in a letter to THE LIVING CHURCH [August 1, 1936] that he would refuse consent to the consecration of Fr. Essex, "because I am not willing to consent to the election of a bishop to a diocese which is reported in the treasurer's last report of the National Council to be pledging only \$450 for the Church's program." Bishop Quin thought the diocese should become a missionary district. He said that he had informed Fr. Essex "that my failure to consent is not based on any objection to him."

Continued on page 25

IRELAND

New Primate

by the Rev. C. M. GRAY-STACK

At a meeting of the House of Bishops of the Church of Ireland in Dublin in Ember Week, the Bishop of Meath, Dr. James McCann, was chosen to succeed Archbishop Gregg, who retired recently, as Archbishop and Primate of All Ireland. Dr. McCann is a graduate of the modern Queen's University, Belfast, as well as of the more ancient and Anglican foundation of Trinity College, Dublin. He is a Northerner and as such should be welcomed in official circles in Northern Ireland.

On the other hand, the see of Meath is situated in the Republic, and the new Primate has great experience in the problems of a minority Church in this very clericalist Roman Catholic Republic. He has served on both sides of the border and was educated in a well known Belfast secondary school. The bishop is in his early 60s, and has been a bishop since 1945.

When Archbishop Gregg became too old to direct the work of the Reformed Churches in Spain and Portugal, the new Primate, as senior bishop of the Province, took it over. He was associated with American bishops in the consecration of Spanish and Portuguese bishops. This experience will be of particular value to him in his new position. For many years the Spanish and Portuguese Episcopal Churches have looked to the Church of Ireland for counsel and help. The new Primate's policy of associating the American Church in this work promises well for the development of Reformed Catholicism in the Iberian Peninsula!

NCC

Freedom of Discussion

A firm defense of the right of organized groups to discuss and take positions on controversial issues was voted by the General Board of the National Council of Churches meeting in Hartford, Conn., late last month.

Speaking in reference to the outcry against statements of World Order Conference held in Cleveland [L.C., Dec. 7] (which was critical of U.S. foreign policy and which called for recognition of Communist China), the General Board appealed to the nation's churches to:

- (1) Uphold the right and duty of Churches to study and comment upon issues of human concern, no matter how controversial they are;
- (2) Encourage, from within and without the Churches and councils, full and open criticism of positions taken by these Churches and councils;
- (3) Resist all efforts to discourage full freedom of discussion and reject attempts to suppress such freedom;
- (4) Invite full candor on the part of gov-

ernment officials and other leaders of opinion in the public exposition of problems and dilemmas affecting our nation and its citizens.

The appeal of the General Board did not refer to the specific issue of recognition of Communist China, but said:

"Reiterating our loyalty to the God and Father of our Lord Jesus Christ and our opposition to atheistic Communism, we declare the basic challenge to the National Council of Churches and to the Churches does not arise solely from the specific viewpoints or conclusions expressed by them. The issue is the right of a citizen, of whatever race or creed and of any peaceable organizations he chooses to form or join, to discuss freely and to express judgments without exposure to attacks upon motive or integrity for daring to exercise the right to do so."

This General Board statement is a reaction to a campaign to discredit the Cleveland conference by accusing it of pro-Communist leanings, and a widespread effort to bring economic pressure to bear upon Churches which had representatives at the conference. This campaign has been especially strong in Ohio, where the conference was held.

ALBANY

Champion Without a Throne

by the Rev. JOHN R. RAMSEY

The Very Rev. Allen Webster Brown, D.D., dean of the Cathedral of All Saints in Albany, N. Y., was consecrated to the episcopate by Presiding Bishop Lichtenberger on Ember Saturday, February 21, before a crowd of nearly a thousand in St. John's Church, Ogdensburg, N. Y. The next afternoon, Sunday, February 22, Bishop Barry, the diocesan, installed his new suffragan in the Albany cathedral before a capacity crowd of 1,400 persons who filled the vast edifice and included Eastern Orthodox, Polish National Catholic, and Protestant dignitaries in addition to clergy and lay people from the central and southern parts of the diocese.

Thus ended a week-end of solemn rejoicing for the diocese as a whole.

This was the Presiding Bishop's first episcopal consecration since his assumption of that office.

Bishop Brown chose Ogdensburg in preference to his own cathedral because it was close to his birthplace, and because its large, handsome church afforded a worthy setting for such a major Church event as the bestowal of apostolic authority, which most Churchpeople of that remote area have never before witnessed. Ogdensburg, on the St. Lawrence river, is the seat of a Roman Catholic bishop.

Despite a heavy snowstorm, accompanied by drifts and icy roads, the episcopal party managed to drive back to Albany from Ogdensburg without getting stranded.

Co-consecrators with Bishop Lichtenberger, in making Bishop Brown the 561st

bishop in the American succession and the second suffragan for Albany, were Bishop Barry of Albany and Bishop Peabody of Central New York. The present-ing bishops were suffragans of two neighboring dioceses, Bishops Higley of Central New York and Esquirol of Connecticut. Bishop Scaife of Western New York preached a forthright sermon on the meaning of episcopal consecration in relation to the pope's recent call for an ecumenical meeting. Bishop Barry sang the litany for ordinations in the absence of Bishop Mallett of Northern Indiana, who was prevented by illness from attending the consecration and preaching at the installation in Albany. Previous commitments prevented Bishop Oldham, retired, of Albany from taking part.

The two Canadians participating were Bishop Reed of Ottawa, who read the Epistle, and Bishop Evans of Ontario, who read the Gospel.

The new bishop's attending presbyters were the Rev. L. Dudley Rapp, rector of Trinity Church, Asbury Park, N. J., who was a close neighbor to Bishop Brown during the latter's rectorship at Christ Church, Hudson, N. Y., 1942-53; and the Rev. Leonard J. Sachs, rector of the Church of the Advent, Hatboro, Pa., who was in college with Bishop Brown when they were both Methodists, and who later attended seminary with him in Philadelphia.

The music, which included Darke's festival setting of the Eucharist in F, was provided by the celebrated boys' and men's choir of St. George's Cathedral in Kingston, Ontario, under the direction of Mr. George N. Maybee.

In his consecration sermon Bishop Scaife said:

"We are not to confuse the transmission of grace, through the laying on of hands, with any hierarchy which claims a monopoly of grace. Neither have we any right to substitute intellectual agreement for brotherly love. Christ did not suffer in order that we might think alike, but that we should love one another in spite of disagreements. Single-track minds can never assimilate the truth

that men who disagree need not be disagreeable!"

After citing the Church's deep concern over the divisions of Christendom and its conviction that apostolic practice is essential for organic unity, Bishop Scaife said:

"We ought not to use laying on of hands merely as a commission of authority unless it is accepted and received as a transmission of grace. Let us remember also, as Bishop Johnson (of Colorado) once said, that 'we didn't build the walls that separate us from Rome and Geneva, and it isn't solely in our power to pull them down.' Neither did we determine the A, B, C's of the doctrine of Christ, and we may not alter them. Perhaps each part of Christ's divided family should begin by confessing its own sins of the past, and so, by our own penitence, open the way to the restoration of Christian unity."

In his personal charge to Bishop Brown he said:

"As our Lord Jesus Christ loved and trusted men, so you will love and trust them, for love is the only basis for effective service. As he could not look unmoved on cruelty and suffering, so you can never look unmoved on human exploitation, racial hatred, or religious intolerance. You are His champion of justice, freedom, and righteousness whatever may be the peril or cross."

In his installation address Bishop Barry expressed great personal satisfaction in having Bishop Brown as his colleague, and said there was no such thing as a second-class bishop in the Church, despite there being "only a stall and no throne" for a suffragan.

ARCHITECTURE

Award of Merit

The architectural firm of Huntington and Darbee, Hartford, Conn., received an award of merit for its design of St. Mark's Chapel, at the University of Connecticut.

The award was bestowed by the Church Architectural Guild of America, meeting with the National Council of Churches at the 1959 Conference on Church Architecture.

Designed for the diocese of Connecticut, the chapel was built in 1955 to serve Episcopal students and faculty at the Storrs campus, as well as other residents of the area.

The structure consists of a framework of exposed steel trusses resting on concrete piers and covered with a 3" plank roof sheathed in dark green tile. The end walls are of brick painted white inside. Bricks of the rear wall are worked into a symbolic pattern [see cut]. The front wall is divided by a narrow window in which bells are suspended, visible from both inside and outside [see cover]. At the base of this window stands the organ enclosed in a prism of glass and forming the background for the choir and organ console.

Sunlight coming through clear plastic skylights over the chancel forms an ever

changing pattern of light on the brick wall which is enlivened by small rainbows of brilliant color cast by suspended prisms of optical glass. The cross above the mahogany altar is a mosaic of small glass cubes backed with gold leaf and suspended on a light steel frame.

On the lower level is a small meeting and study room, a large auditorium and dining room, and a kitchen. Upstairs, adjoining the sacristy, is the office of the chaplain, the Rev. Elward D. Hollman.

Among other churches receiving awards for architectural excellence were St. Barnabas' Church, Greenwich, Conn., and St. Nicholas' Chapel of the Episcopal Seaman's Center Building, San Pedro, Calif.

BRIEFS

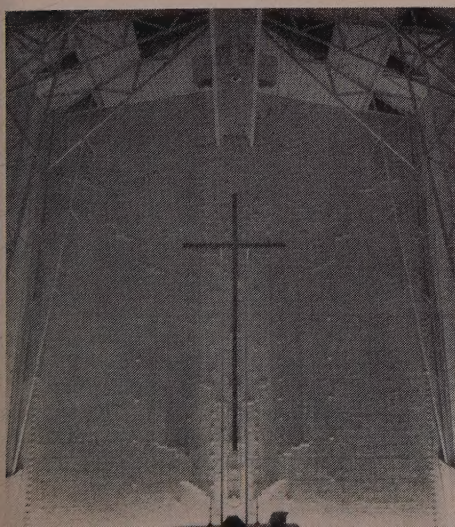
IN TORONTO, SWITCHED PULPITS: Bishop Wilkinson of Toronto has designated April 12 as Ecumenical Sunday and has called on all parishes of the diocese to arrange exchanges of pulpits with non-Anglican clergy. He asked that intercessions be offered for church unity, and called for study of the unity sections of the 1958 Lambeth Conference Report. He said Anglicans should be encouraged to join the proposed League of Prayer for Unity. [RNS]

FICTION CONTEST: A \$2,500 prize is available to the winner of an "Anglican Fiction Award" contest. Entries are to be new novels about a bishop, priest, nun, or layman of the American Church. Rules are available from the sponsors: Episcopal Book Club, Nevada, Mo., and Farrar, Straus, and Cudahy, Inc., 101 Fifth Ave., New York 3, N. Y.

NEW MAGAZINE PLANS: John W. Reinhardt, National Council's director of promotion, told a Province V meeting on communications recently that he expected the existing personnel of *Forth* to be the backbone of the project to study prospects and techniques for the new magazine for the Church. Mr. Reinhardt, a member of the unit appointed by the Presiding Bishop to handle this project [see p. 10], made it clear that he was expressing his own opinion, and that the unit, when it meets March 10, may decide otherwise.

WCC ASSEMBLY IN 1961: World Council of Churches says its recent release giving 1960 as the year for its next Assembly is wrong. Correct year is 1961. WCC explains assemblies are usually held every six years (last one was in Evanston, Ill., in 1954), but this one is being delayed until Christmas time, 1961, to give extra time to member units of WCC and International Missionary Council to study proposed merger of the two bodies. Probable place: Ceylon.

St. Mark's Campus Chapel
Exposed steel and gold leaf.



New Seats for the Mighty

For other National Council news
see LC last week

Bishop Lichtenberger announced to National Council the appointment of members to the committee on the nuclear reactor for Japan and to the unit for study of the proposed new Church magazine. The lists [see column 2] are incomplete, since some acceptances are still awaited.

Council also:

✓ Changed the name of the Committee on World Relief and Church Coöperation to the Committee on World Relief and Inter-Church Aid, to reflect the fact that the Church's share of the Church World Service (an NCC project) frequently takes the form of direct aid to foreign Churches. The Rev. Almon R. Pepper, committee chairman, told the Council that its program of grants for 1959 totaled \$452,430.

✓ Approved "in principle" a proposal made by Bishop Hallock of Milwaukee for the Promotion Department that one meeting of National Council each year be held elsewhere than at Seabury House, so that Churchmen throughout the country could meet Council members and attend sessions. A possible beginning of the program (to be finally settled at the April Council meeting) would be to hold the December meeting in Milwaukee, where two seminaries are close enough to send their students to attend sessions.

✓ Heard Mrs. Arthur M. Sherman announce that the executive board of the General Division of Women's Work announces two special projects to be financed with UTO money: \$10,000 a year for three years to the Department of Christian Social Relations for a program for the aging; and \$15,000 to the Church of South India for theological education work.

✓ Sent a letter to Secretary of State Dulles expressing regret over his illness and hope for his speedy recovery. Prayers for Mr. Dulles were offered by the Presiding Bishop at the first Communion service during the Council meeting.

✓ Approved a four-point program for the Committee of Conference on Overseas Missions (established on instruction of General Convention): (1) Consideration of the theology of missions; (2) education of clergy and laity about missions; (3) personalization of missionary work; and (4) study of the Church's overseas program. Committee chairman, Bishop Gray of Connecticut, was instructed to authorize visits to overseas fields if this seemed wise, though a proposal of Bishop Hines of Texas giving the Committee \$25,000 for overseas trips was modified to instruction to the treasurer to work out the financial needs of the committee with the chairman.

✓ Approved a proposal by John W. Reinhardt, director of the Promotion Department, to spend up to \$5,000 outfitting a bus-mounted traveling exhibit in coöperation with the missionary district of North Dakota.

✓ Expressed its gratitude for the gift of a set of new chairs, handsome and deeply cushioned, to replace the sternly unyielding wooden lecture-hall chairs on which Council has previously seated itself. New chairs are a

Appointments to:

Committee for Nuclear Reactor for Japan

Bishop Peabody of Central New York, chairman
Bishop Hart of Pennsylvania
Bishop Mosley of Delaware
The Rev. G. Gardner Monks
The Rev. William G. Pollard
The Rev. Charles S. Martin
The Rev. James L. Duncan
Gen. Kenneth Nichols
The Hon. Francis B. Sayre, Sr.
The Rev. Ernest A. deBordenave
Mrs. Dallas Sherman
Mr. Stuart Ullman

Appointments to:

Unit of Magazine Study

Mr. John Leach
Mr. Robert Kenyon
Mr. Samuel Meek
The Very Rev. William S. Lea
Miss Margaret Cousins
Mr. Howard Hoover
Mr. John W. Reinhardt

gift of retired Presiding Bishop and Mrs. Sherrill and the Seabury House Guild. Presiding Bishop Lichtenberger wise-cracked, with a wave at the un-upholstered chairs still used by the president, treasurer, and secretary of Council, "Let it be understood that the new administration has not established a new seat for itself. It is the old Council that has new seats."

✓ Re-elected as its secretary the Rev. Canon C. Rankin Barnes, veteran and well-nigh infallible servant of the Council, of the House of Deputies, and of reporters trying to find out what happened in complex parliamentary situations.

✓ Heard that Church school children gave a missionary offering in 1958 which totaled (up to the end of January 1959) \$436,000.

✓ Raised the salary of overseas missionary bishops to \$7,000 annually, from the previous level of \$6,000.

✓ Set salaries for head of General Divisions (Laymen's and Women's) at \$7,500 plus housing for a clergyman and \$7,500 to \$8,500 for a lay person.

STUDENTS

A Look at Summer

See pictures, page 6

With literature which asks the question, "What Are You Doing This Summer?" National Council's Committee on Summer Service Projects outlines summer service opportunities available to young Church-people.

These projects, for people 15 to 30 years of age, range in length from two weeks to three months, and include rural and urban work, as well as institutional service and work camps. While some of these projects are Church-sponsored, others are ecumenical.

Locales span the nation and the world. Work camps in Japan and Alaska are new this summer, and there are established

ecumenical work camps in Asia, Africa, Europe, and South America. Work is diversified, and may include leading vacation church schools or day camps, teaching crafts, conducting surveys, child care, or manual labor in a work camp, such as digging foundations or leveling a rocky hill for a recreation field.

The overseas work camps, says Mrs. Robert Reid, National Council's administrator for summer service projects, "are a wonderful introduction for college students considering a junior year abroad."

Opportunities for high school students will include three work camps and a rural service project, all in the United States. These will be in the dioceses of Salina, Sacramento, and California, and the rural project will be in the Paso Robles vicinity of the diocese of California. It will involve leadership and organization of four vacation church schools.

In some of these summer projects, participants pay all expenses; in others, room and board are provided, and in still others, remuneration is offered for service. Further information about the projects is available from the National Council Committee on Summer Service Projects, 281 Fourth Ave., New York 10, N. Y.

Apprenticeships for Women

For women recently graduated from college who want to test their vocations to Church work before committing themselves to graduate training, the Unit of Church Vocations of National Council directs an apprenticeship program. Apprentices serve under supervision for a year in one of three fields: parish work, college work, or Church-related social work. The program begins the end of June, with a month of summer school, during which time the apprentice attends lectures and seminars in such subjects as Bible, theology, Church history, leadership training, and social work. During the year the apprentice receives a salary which, while lower than that of a trained worker, is adequate to meet living expenses.

The remainder of the year is spent in on-the-job training, under the supervision of a priest, professional Church worker, or social worker. At the year's end, the apprentice is helped to begin the graduate study necessary for professional Church work. Scholarships are available for this study. Fifty new apprentices are needed in 1959-60, and further information may be obtained from National Council's Unit of Church Vocations.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$2,210.00
Receipts Nos. 1692-1694, Feb. 17-24 115.00

\$2,325.00



To combat loneliness, there should be a social program where new friendships may be formed.

Golden Agers at Home

A practical parish program
for bringing life
into the daily living
of Churchpeople over 65
who do not want
to be institutionalized

By Jean Hanson

Members of a guild or woman's auxiliary might undertake the promotion of the sale of hand-made articles made by the shut-in.



The population of America is growing older. Nine per cent of the people of this country are over 65. Three per cent of those over 65 are cared for in institutions, some of which are good and some are bad.

Over the years, Episcopal Churchpeople, along with those of other Churches, have been conditioned in terms of serving the aged by providing sheltered care for elderly Church members in a diocesan home. These congregate living arrangements are honored by years of service and they were adequate in the past — when we were a rural society! The institution is still important and necessary, but in this nation of city dwellers, providing institutional care for a small group does not exempt the Churchman from his major responsibility of serving the other 97% who may want to stay at home, and therefore should be helped to stay at home!

Institutional care serving a few is very

expensive — and costs are rising! Statistics show that in caring for the aged and chronically ill, if one uses housekeeping services, visiting nurses, and clinics, care in the home is one fourth as expensive as that in an institution. Home extension programs sponsored by Churches and welfare organizations have demonstrated that older people can be helped to live in their own homes, in their own community, with a sense of dignity and honor. One could list a fabulous number of services *bringing life into daily living* — *day centers, friendly visiting services, meals on wheels, clinics, day camp, motor corps service, employment centers for the aged, counseling centers, foster home care, homemaker service, and Golden Age clubs.*

Because services such as these have been so successful in sustaining people "at home," it is suggested, as a matter of economy (the money stretches further invested in community resources than in institutional care), that the Churches should serve only the sick and infirm aged in institutions, and *aid and abet* the elderly in the parish and community by initiating and sustaining auxiliary services.

In order to get an effective program under way for the older persons within the fellowship of the Church and the confines of our neighborhood, the over-all direction and planning should be given to a Christian social relations committee or a parish council in the parish church.

The men and women on the council or committee should be concerned with a program that seeks to bring man in a right relationship with God in his daily living. The content of their program may

*Miss Hanson, a Churchwoman, is director of the Philadelphia Center for Older People, which is under Quaker sponsorship. Photographs illustrating this article were taken at the Center.

be wide, but we might ask that part of their time be given to directing social action and social education in a program for the aged of the parish and the community. Various organized groups in the parish could give support, with their time and talents. When the committee has completed a study and research job, using resource people from the community, it should set up the goals and standards for each task to be done and then continue in an advisory capacity to help review and evaluate the program, undertaken by separate parish organizations.

Most parishes will probably want to begin by giving direct service to their elders in their own parish and neighborhood.

Though the older persons should be helped to maintain membership in the societies they have enjoyed at church, they might also be helped to make new friends through association in some club for their own age group. This widens their choice of activity. Clubs for older adults sponsored by both public and private agencies were started in this country under the title "Golden Age Clubs." Whatever title the group decides to take, it is important that there be a social and recreational program where the older adults can form new and vital friendships to combat loneliness, which is often the devastating factor in the life of the retired elderly person.

Experience has shown that older people like the Church as a meeting center. Some of them have been *divorced* from the Church for a long time. Some of these people say that they have changed from the "established Church of their childhood" to a "store front church" where a babushka is as acceptable as a hat, and a dime in the collection plate is not so noticeable. These people on fringe incomes have real day to day problems in making the dollar stretch.

If the golden age club is meeting in the parish house, it could be sparked by the younger women. The best silver service might be brought out for tea, the guild members might play cards with the querulous older person whose peers refuse to play with her, or they might assume the role of a good listener for the older person *with a need to talk*. One person from the guild could serve as a program advisor and coördinator.

Most groups have coffee and sweet rolls in the course of their afternoon card playing, and often this serves as supper. The auxiliary group might think in terms of stocking a *pantry shelf*, with staples so that weekly lunches could be served at low cost. There are usually members of the club who are physically able to prepare simple one dish meals. Older people who live alone get real pleasure out of the fellowship of *breaking bread together*.

Special birthday luncheons given monthly, featuring table favors and centerpieces, also add a colorful program note, and

responsibility for the details might be given to different groups in the church.

Another area of service that can be given, where the golden age club is housed in the church, is in keeping careful attendance records, with a sick committee quickly visiting absent members. The entire purpose of this visiting is friendliness. It is to let the elderly people know that they were missed, and that someone cares for them as individuals. Referrals can then be made if the absent member is found to be in need of care, and the parish clergy can be asked to call if the member is ill.

Summer day camping so popular with the modern youngster also has appeal for "grandma." A bus might be chartered, or auxiliary members might serve as drivers for the outings. Once in the park the members enjoy playing cards, visiting, playing croquet, doing some handcraft, or going for short walks. With goals of summer fun in mind, golden age groups can often be encouraged to put on fund raising activities in the winter to help finance the trips. Some form of subsidy or scholarship fund might also be available from some church groups.

Once housing has been given to golden age groups, the auxiliary might consider undertaking direct service to aged persons who are homebound in the neighborhood. The groups undertaking friendly visiting should be impressed with the importance of their work. They will be bringing real joy and happiness to isolated people. Services offered might include driving, personal shopping service, reading, promotion of the sale of handmade articles made by the shut-in, showing of movies or slides, and planning for the celebration of a birthday or anniversary.

Friendly visiting services to shut-in members of the congregation could well be extended to the nursing homes of the neighborhood. Most nursing home operators welcome diversion for both bedridden and ambulatory patients. Sometimes ambulatory patients are discovered who may wish to participate in the golden age clubs at the church, and the guild or woman's auxiliary may arrange for motor corps service.

The Church should be interested in people of every age. It has a message and a mission for all. Old people, who need help in finding creative outlets that will give them ego-support and strength, should be able to turn to the Church for some answers. Circumstances such as loss of family members and friends, reduced incomes, loss of a homestead, may try their faith beyond measure. In these times of stress, the priest offers the sacraments, prayers, and pastoral counseling, but the people of the congregation should be called in also. They can help the grieving, querulous older person sustain his faith, by lifting their hands in warm, personal service that witnesses to the love of God and the brotherhood of man.

LANDSCAPING or re-landscaping CHURCH GROUNDS

**It is more fun to sign up
for a white birch
or 10 lbs. of grass seed
than to give \$10
to the landscape fund,
says the author.**

**by the Rev. Horatio N. Tragitt, Jr.
Rector, St. Timothy's Church,
Bishop, Calif.**

There is an axiom that where the temporalities are well cared for, the spiritualities cannot be in too bad shape, which provides a pertinent approach to the planting and grooming of church grounds. A slovenly, tawdry, or unkempt planting cannot but suggest similar qualities in the church itself to the passer-by or member.

A church edifice should be a haven of beauty, and an artistic planting will enhance the architectural excellence of any church, and even make up in large measure for the ugliness of so many churches and rectories. There is no excuse for any church not having artistic, interesting, and practical landscaping of its grounds for in every community there are sufficient talents and means available. Churches differ in architecture, size, and means but any church can be beautifully planted if the parson and people so desire.

The landscaping problems of churches in general fall into three types: the new church just completed, the old church with a haphazard and/or run down planting, and the church whose planting is uninspired and ill-suited, though well kept. The approach to each problem is administrative; in every church there are people with the knowledge, the interest, the means, and the energy to bring the

Continued on page 22



Some parishes hold a yearly bazaar, as at St. Matthew's, Hyattsville, Md.

The opportunity or thrift shop has received an official nod of approbation in the diocese of Washington as a Church service agency which has spiritual therapeutic values.

As a money-making project it is unquestioned. One parish today (St. John's, Bethesda) is netting over \$10,000 a year from its Op Shop and helping, among other things, to pay for the church's new rectory. Grace Church, Silver Spring, has raised \$25,000 in the last few years, and has been donating \$5,000 yearly to the building fund. St. Alban's since 1955 has cleared \$12,500 for women's work, and has given major assistance to the missionary fund. A fourth, operating one day a week in a trailer, has earned some \$1,200

The Op Shop — by Gertrude Orr

A parish money-raising project with therapeutic values

Sold at Op Shops: white elephants, household goods, antiques, used clothing.



for St. Andrew's Church, College Park, Md.

Certain parish groups began to raise questions about this method of minting dollars from discarded clothing, throw-aways and hand-me-downs, outgrown children's clothes and toys, household articles and jewelry. Should the Church become involved in any kind of money-raising projects? Did such business ventures drain energy from the Church's primary purpose of preaching the Gospel and ministering to its people? What effect did these easy dollars have on stewardship of parish members? Wasn't it a basic principle that giving to the Church should be sacramental and sacrificial, followed through with prayer so that it might be an offering of the life of the giver?

The diocesan department of social relations decided this question should be thoroughly discussed, for other parishes want to emulate the success of the seven shops now in operation. A meeting sponsored by the Christian social relations committee of the Women of the Diocese was called to consider: The Theology (and/or Demonology) of the Church Bazaar and the Church Opportunity or Thrift Shop. It was one of the biggest and best attended meetings of the season, with numerous clergy there. A panel of

Continued on page 25



The author, Mrs. John B. Prince, Jr., sings in the choir at Christ Church, Whitefish Bay, Wis., and has been on THE LIVING CHURCH staff since 1954. Her husband, who took the photographs which illustrate this article, is organist and choir director at Christ Church. The Princes are the parents of a one-month-old baby girl.

The musical director in your parish may be in a difficult position. He may be a professional or an amateur musician, but the chances are his musical training has not provided him with much background in the specific field of Episcopal Church music. Other musicians, even those who direct music in other Churches, are not likely to be of much help with matters like Anglican chant. The rector will give direction in the matter of what is appropriate for particular occasions, especially as to words, but he may or may not be a musician.

A wonderful opportunity for a person in such a position is a Church music conference, where he can learn from and exchange views with other Church musicians. A number of such conferences are held each year, in spots throughout the country and for various periods of time.

Perhaps one of the oldest permanently established is that held at Evergreen, Col., each summer. My husband and I attended one of its two sessions last summer, and found it a delightful vacation as well as a helpful musical experience.

Evergreen is a small town in the moun-

REFRESHER FOR MUSICIANS

a vacation course in the Colorado mountains

by Martha Prince



tains some 35 miles west of Denver. The conference center is on the main road leading into town. It consists of three large buildings perched on the side of a hill — an auditorium, a dining lodge with dormitory rooms upstairs, and another dormitory — and, on a lower level, the Church of the Transfiguration with its parish hall and some smaller cottages. This location provides good exercise in climbing up and down several times a day, although for anyone unable to make the climb it is possible to drive. Besides accommodations for single people and

Above, Dr. Matthews, director of Evergreen, makes a point to students at one of his organ classes. At left are shown some of the rustic buildings of the conference center.

The Living Church

couples, the camp provides for larger family groups in the cottages, some of which have cooking facilities. We found the food served in the dining hall delicious.

We arrived Sunday for the one-week "short school," which was held the first week in August in 1958. The short school is designed especially for musicians from smaller parishes, directors of volunteer choirs, etc. It is followed by the two-week long school, which gives an opportunity for more thorough study of Church music. Participants may also attend the entire three weeks if they wish.

Classes did not begin until Monday afternoon, giving us an opportunity to take a drive up nearby Mt. Evans on Monday morning. Like most participants, we were combining the conference with our summer vacations and wanted to see what we could of the scenic spots nearby. As the other members of the conference began to arrive, it took the organists no time to become acquainted by comparing notes on the number and kinds of pipes on their instruments.

The students came from all parts of the country, including places as far away as California and North Carolina, with the majority from the midwestern states and Texas. They included a graduate student in chemistry, a director of religious education, an electrical engineer, an elementary school principal, professional musicians, clergymen, and housewives. One woman's husband had gallantly volunteered to stay home with four children while she attended the session. Some were choir directors, some organists, some a combination of both, and others choir members. (A discount is given on rates for any group of five or more from one parish. There was one such group at our school, from St. Barnabas, Omaha, Neb.) As the school is specifically for Episcopal Church music, most participants are Churchpeople, but some are non-members who work with Episcopal Church choirs, and a few are merely interested in the Church's music. Youngest person actually enrolled at the school was a 13-year-old girl, an excellent pianist, who was in charge of music at her church in Oklahoma.

After the conference got under way, classes were held all morning, after an early service of Holy Communion and breakfast. A class in choir-conducting was led by Gilbert Macfarlane, organist-choirmaster at Christ Church Cathedral, Louisville, Ky. Wesley Day, organist-choirmaster at St. Mark's Church, Philadelphia, taught chanting and use of the hymnal. The third session of the morning was conducted by the chaplain, the Rev. Clyde Whitney, rector of St. Andrew's Church, Scottsbluff, Neb. Fr. Whitney, a musician as well as a priest, had a lot to offer on many subjects beside his official one of "liturgics." The last session before lunch was led by Thomas Matthews, dean of the school, who is organist-choirmaster at St.

Luke's Church, Evanston, Ill., and director of music at Seabury-Western Theological Seminary. He held a service-playing clinic for organists.

Many of the members filled the free time after lunch with more music, getting individual help from members of the staff or practicing the organ. At 4:30 p.m. we assembled under Mr. Day's direction for a rehearsal for Evensong, which was held every afternoon before dinner. We worked first on plainsong chants and later applied the principles of correct plainsong, based on the meaning of the words and speech-rhythms, to Anglican chant.

In the evening we gathered again for an "evening sing," which was not just campfire-type singing but a full-scale choir rehearsal. It was conducted by Dr. Matthews and Mr. Macfarlane, and the music included a number of anthems for occasions throughout the Church year which



The Bell Tower at Evergreen, erected in 1911. The cross atop this tower was originally on the Church of the Redeemer, New York City.

they felt to be especially good for the average parish choir. (Those attending had been sent a list of this music before the school opened and asked to order any of it which they did not already have copies of.) By the time the rehearsal ended with a service of compline at 9:30, we had put in a very full day, but members seemed to enjoy it thoroughly.

The schedule, however, gives only the bare bones of what the conference consisted of. Although the form was that of class sessions, it was a true conference where all members participated, both during and outside of class periods. While the musical staff members were all professionals who directed large boys' choirs in city churches, they understood the problems of those who were working with small, mixed volunteer choirs on limited

budgets, and they treated the amateurs present as fellow-musicians.

Fr. Whitney stressed particularly the non-musical side of choir directing, pointing out that getting along with choir members is as important as musicianship. He discussed the importance of preventing little factions from developing in the choir, and of bringing in new, younger people without antagonizing those who have sung for years. One fairly common new problem was that the great popularity of a family service at 9:00 a.m. had reduced attendance at the 11:00 a.m. service, where the choir sang. Fr. Whitney felt that, rather than despairing at this situation, choir directors should consider it an opportunity for evangelism, since the late service is the one visitors and outsiders are most likely to attend. He had many suggestions for special musical services which even small choirs could handle effectively.

While much of the conference was devoted to practical matters such as these, we were made quite conscious that this was a Church conference, and were encouraged to think about the role of musicians in the Church as a religious one, a part of the parish ministry. The rustic little Church of the Transfiguration, which recently became a parish, is well-named, located as it is in a beautiful mountain spot where people come for a change from daily routine and a chance to gain perspective on their lives.

The church and its adjoining buildings were once part of a logging camp, where railroad ties were cut for the Union Pacific. Later the camp became Stewart's Hotel, and the first service of the Church was held there in 1871. An attempt was made to start a mission in the area, but it was not successful, and it was not until the arrival in Evergreen of the Rev. Winfred Douglas, who came there in search of health in 1897, that the Church became firmly established there. Canon Douglas, who became one of the most famous musicians of the Church, was later the founder and guiding spirit of the Evergreen Conference.

The idea of a Church conference was a new one at that time. Canon Douglas attended a music conference in Massachusetts in 1906, which developed into the annual Wellesley conference held for many years at Wellesley College. While he continued to participate in that one and others, he began developing the conference at Evergreen, which became the first one to own its own plant. The conference buildings on the hillside were built on land given by Josepha Williams Douglas, Canon Douglas' first wife, a physician whose family had settled there some years earlier.

The more leisurely pace of life in the early years of the century may be indicated by the fact that the first music conference at Evergreen lasted six weeks, in 1907. This was not an annual affair,

however, and it was not until the 1920's that the permanent conference buildings were built and the sessions became regular. At that time, music conferences were combined with those for other Church work, so that clergy, laymen, musicians, Sunday School teachers, etc., all attended at the same time. Since then the sessions have been separated so that the facilities are in use all summer by one group or another. In 1958 the sessions started with young people early in June, and continued with a women's retreat, a general conference for lay people and clergy which included courses on church history

1959 Plans

In 1959 the short music school will run from August 3d through the 8th, and the long school from the 10th through the 22d.

Dean of the conference will again be Dr. Matthews. Bishop Powell of Oklahoma will serve as chaplain, assisted by the Rev. James Amo, curate of St. Stephen's Church, Providence, R. I. The music faculty will include Mr. Macfarlane, Ronald Arnatt, organist and choirmaster at Christ Church Cathedral, St. Louis, Mo., Fred Monks, organist and choirmaster at St. George's Church, Schenectady, N. Y., and Henry Beard, midwestern representative for the Moeller Organ Company.

The courses to be offered are these (they are given for the entire three weeks; probably not all these courses are offered at either the long or the short schools): English Church Music, Service Playing Clinic, Training of Children's Choirs and Choir Organization, Organ Design and Tuning, Religious Drama, and the Bible. Afternoon seminars will also be held on various subjects as desired by the students. The daily schedule will be as it was last year, with choir rehearsals, sung Eucharists, daily Evensong, and evening sings. Bishop Powell will give a daily meditation at Evensong.

If you are interested in finding out more about the Conference, write to: the Rev. David R. Mosher, 1320 Arapahoe St., Golden, Colo.

and the Bible, the two music schools, and a layreaders' school. The camp can handle 75 adults at a time, or up to 100 children on a somewhat more crowded basis.

After the death of the first Mrs. Douglas, Canon Douglas married Anne Woodward in 1940. She had then been actively associated with the conference for some time, and has continued to be so since his death in 1945. The Conference Center is owned by a separate corporation not directly connected with the diocese, and serves the whole province, and the entire Church in the case of the music schools.



Rudolph Edward Leppert, Jr.

Processions are fine for marking great festivals, but, at least during Lent, their use should be reconsidered, says author.

This article is reprinted from February's "Olympia Churchman." Photo, Church of St. James the Less, Scarsdale, N. Y.

The Book of Common Prayer makes provision for certain processions and Christian tradition provides for others, but the average Episcopalian is most likely to regard as a procession something which is not. I refer to the matter of getting the choir into its place on the ordinary Sunday morning.

When I was a boy a church choir left the choir room and proceeded to the stalls without benefit of crucifer and by the shortest possible route. Only on the great feasts was a young man pressed into service as a crucifer to head a solemn procession down the alley (yes, that's the proper name for what we now call the main aisle).

During World War I flags came into use as a part of the procession, especially upon patriotic occasions, and I can remember carrying one for the first time it was done in my parish church.

It was a combination of World War II and the adoption by the General Convention of an Episcopal Church flag (an action I have always felt unfortunate as the proper church use is a banner, flags belong to the military) that started the present American practice of carrying flags at the time of the entrance of the choir every Sunday.

The Procession Which is Not

Getting the choir

in

(or out)

of 4/4 time

by the Rev. Canon T. E. Jessett
Vicar, the Florence Henry Memorial
Chapel, Highlands Parish, Seattle, Wash.

Lately the custom has grown up of providing guards carrying torches to flank the crucifer. Not only that, but instead of having one crucifer at the head of the procession as anciently, we now have one for the choir, and another for the clergy.

Instead of using the procession of choir and clergy through the Church to mark the great festivals it is now the custom in even a mission to have the choir, headed by a crucifer flanked by torch-carrying guards, go down the alley (yes, that's the word) every Sunday, penitential or joyful. Between the men and the women come two stalwart young men carrying the American flag and the flag of the Episcopal Church (over which should be on the right there seems to be a perpetual argument). Then comes the clergymen.

Forward March

Lastly, and this really shakes me, in some parishes the choir proceeds in strict march step, to a 4/4 tune to the stalls. I remember, upon one occasion as a new rector, watching as the choir all lifted up one foot preparatory to coming down together in strict time at the right moment. Believe me, I used a 3/2 time hymn the next Sunday.

It is hard to reverse a trend, but I suggest to my brethren of the clergy that at least during Lent they discard this now overly elaborate procedure, and silently and simply let the choir proceed to the stalls.

Bishop Cabanban

Continued from page 7

he province of the same name), and finally to Upi, which became the family's permanent home. At Upi, Benito Cabanban became one of the first students at the Agricultural High School. "I was an 'independent student farmer' for two years. We were taught how to live an independent life by raising our own food and at the same time supporting ourselves in school."

It was during his school days in Upi that Benito Cabanban became acquainted with missionaries of the Episcopal Church. "In 1924 Bishop Mosher and the Rev. Leo Gay McAfee visited Upi and conducted a service in the school. That was the first Episcopal service I had ever attended." He had grown up in the Methodist Church, to which his parents, former Roman Catholics, were converts. "The Methodist Church, however, did not have an organized work in Upi, and so I attended services in the Episcopal Church which opened up work among the Tiruray tribe when the Rev. and Mrs. Leo Gay McAfee came to live in Upi in 1927." The bishop recalls:

"In 1932, after I had graduated from high school, Fr. McAfee offered me a job at the mission. During those first few months in the mission, I came to know more of the Episcopal Church. I was struck with the dignity and solemnity of the services, and that same year I was confirmed. . . .

"A few months after my confirmation, Fr. McAfee asked me if I wanted to go to school again. I readily accepted his offer and in 1933 he sent me to St. Andrew's Training School in Sagada, Mountain Province, where I began my theological education with two other boys from the Mountain Province, now both priests in the Church. At that time, we had two years of academic work and then we were sent out into the field for practical work; then we went back for another year of academic work and after that, again to the field for more practical work."

It was during his second tour of practical work that Fr. Cabanban was interned by the Japanese.

Immediately after the war, he says,

"We were occupied with rehabilitation work, and it was not until 1947 when St. Andrew's Training School at Sagada was transferred to Manila and became St. Andrew's Theological Seminary that my classmates and I were able to resume our theological studies. After a year of academic work in the new seminary, we finally were graduated in 1948. . . ."

Six months after graduation Fr. Cabanban was ordained deacon, and nine months after that, priest. He served on the staff of the Mission of St. Francis of Assisi, Upi, until he went to Holy Trinity Mission, Zamboanga City, in 1950.

Bishop Cabanban is married to the former Serafia Malag, a graduate of St. Luke's Hospital School of Nursing, Manila. They have eight children — five girls and three boys.

sorts and conditions

LUST, like the rest of the Seven Deadly Sins, is the twist given by our fallen human nature to a good and necessary natural drive. It is the sin given the most concentrated public attention in our present-day world. In fact, if you use words like "sin" and "morality" in some other context you have to be careful to explain what you mean.

THE SPECIAL characteristic of the Anglican approach to morality, the Anglican concept of "the good life" is the effort to be normal. The Roman ascetic who takes no food but the Holy Communion, the earnest Evangelical who preaches on street corners and hands out pamphlets — these extremists of the Christian way may well be pleasing to God, but Anglicans are sure that there are other, more normal ways of pleasing Him.

THERE IS one good result of our civilization's vast preoccupation with sex. It shows us how hard it is to be normal. If the Kinsey reports are an accurate presentation of present-day American sexual behavior, one is forced to the conclusion that present-day Americans are abnormal beings. The clinical studies of human personal relationships which provide the main subject-matter of current novels serve to reinforce the point. Neither the characters in the book nor their authors seem to know what sex is for. It certainly seems to have very little to do with babies.

I WONDER what would have happened if, through some quirk of circumstances, another of the seven deadly sins had become the sin of interest to our world, if the avoidance of that particular sin had become the very meaning of the word "morality."

SUPPOSE, for example, that avarice had been regarded in the Victorian Era as the unmentionable, the totally disgraceful sin. Would a school of psychology have grown up, tracing all our psychic stresses to our thwarted desire for possessions? It wouldn't be hard to parallel Freudianism with a solemn analysis of prenatal avarice, infantile avarice, teen-age avarice, oedipal avarice (a struggle of the child with his parent of the same sex as an economic competitor for home, food, and the big easy chair), the interpretation of dreams as the working out of the desire for possessions, etc., etc.

THE LURID literary exploitation of

the acquisitive urge would invest stock market reports with the guilty thrills of forbidden books. Respectable people would wear mittens like boxing gloves to symbolize their lack of desire to grab things.

BECAUSE our age has studied sex so intensively — one might say, to the point of nausea — we know that we are not normal about sex. But with a sort of splendid innocence, we think that as long as we stay within the limits of law and common sense we are not being avaricious, or proud, or gluttonous, or slothful.

TALKING about "the Law" which spelled out all of ancient Israel's obligations to God, St. Paul raised a question which a modern American might raise about the sin of lust. "The very commandment which promised life to me proved to be death to me. . . . Did that which is good, then, bring death to me? By no means, it was sin, working death in me through what is good, in order that sin might be shown to be sin. . . ."

CHRISTIANITY is entirely serious about the fact that we are self-defeating, helpless beings. The more we are told what is right, the more irresistibly and inexcusably we stumble into wrongdoing. Normality may be our modest goal, but it is hard — impossibly hard — to be normal.

THE CHRISTIAN good news is about a great act of God which has freed us from this bondage. If Freud tells us that a man whose overt sex-life is beyond reproach may be ruining his entire life through the power of his subconscious lustful desires, Freud is right. The answer to lust is not straitlaced pride, but love: that love which, in the words of I Corinthians 13, is patient and kind, is not jealous or boastful, is not arrogant or rude: that love which does not insist on its own way; does not rejoice in wrong but rejoices in the right; which contains all endurance, all faith, all hope, all steadfastness.

CHRISTIAN charity is not something we achieve for ourselves, nor is it a pill supplied by the doctor. It is the gift of God through Jesus Christ. It is the fruit of our life in Christ in the fellowship of His Church.

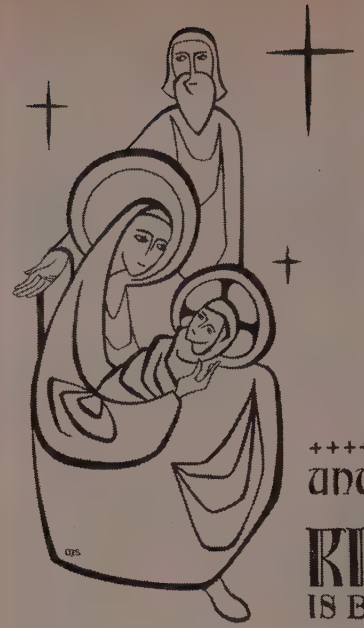
ALL THOSE old words about death and rebirth, about being crucified and risen with Christ, about becoming a new kind of human being, are the key to the question of what is normal human behavior. The decent godless suburbanite, secure in his conventional pattern of things people do and things people don't do, is actually much more mixed up than the gaunt ascetic and the earnest pamphleteer. PETER DAY.



St. Michael and All Angels' in mountain-rimmed market town of Cuernavaca is former parish of Mexico's missionary bishop.

From Metropolis to Mountains

The Gospel Goes in Mexico



Sample covers of the bulletins mentioned in this article: top, left to right, National Council and Bede House; center, Seabury Press (©Seabury Press); bottom, left to right, the diocese of Chicago and Morehouse-Gorham (©Augsburg Publishing House). Folded size is 5½ by 8½ inches, and some are in color.

THE SUNDAY B



The sacrifices of God are a broken spirit: a contrite and humble heart, O God, thou wilt not despise.



a major channel of parish communication

BULLETIN

The parish Sunday bulletin is one of the major channels of communication within the parish.

Properly designed and executed, the Sunday bulletin serves to welcome the newcomer and aid him in participating in the service. It contains necessary service information for the whole congregation. It can supply the announcements of parish activities during the coming week which would otherwise extend the announcements during the service to a burdensome length. It also serves as a "take-home" item, which can be referred to during the week. Some parishes regularly or occasionally distribute specially printed bulletins containing valuable news about the parish activities and sometimes extremely useful information on the faith and practice of the Church.

These individual bulletins, if executed with thought and taste, if well printed and well illustrated, represent the highest quality Sunday bulletins, for they can be adapted to the changing needs of the parish and support the parish program. They are, however, prohibitively ex-

pensive for all but the wealthiest parishes, if any attempt is made to beautify them through the use of color and good art work, and they are not cheap even if done very simply in one color.

Many parishes use an individualized partly-printed service folder. The front cover may be a picture of the church or some religious symbol. The back cover may contain permanently useful information about the parish — its officers, its normal schedule of services, its history, etc. The middle pages are left blank, and the week's information is put on these pages by some duplicating process.

This type of partly-printed has the advantage of being individualized to the parish and allowing for the use of good printing and illustration at a relatively low cost, since a large number are run off at one time. It has the disadvantage of being the same week after week.

In the effort to obtain attractive material handsomely printed, with variety and timeliness, the partly-printed bulletin manufactured by outside agencies in quantities and sold to the parish, either on a regular or on an occasional schedule, has come into widespread use.

These programs, though they are published in a great variety of formats, usually have the common character of having the printing and illustration on the front and sometimes the back pages, leaving the center pages blank for the service and organizational information of the parish.

Their cost is only a fraction of that of any attractive individualized bulletin. Many of them make use of full-color reproductions of photographs and fine art. Some contain seasonal Church information and devotional aids of high quality. Some series are available on subscription basis, with a new bulletin for every Sunday of the Church year.

Here are descriptions of some of the leading partly-printed bulletins available:

Parish Bulletins (published by the National Council of the Episcopal Church, 281 4th Ave., New York 10, N. Y., for every week of the year except in August). These are attractively printed, usually with full color photos or reproductions of works of religious art on the front cover. There is usually but not always a message occupying less than half the back cover. A high percentage of the pictures and messages relate closely to some aspect of the Church's missionary work. They are shipped to parishes in bulk twice a year, in November and March. These (and all other bulletins described below except where noted) are 8½" by 11" sheets which fold into four-page 8½" by 5½" folders. Price in quantity, 1¢ each.

Seabury Bulletins (published by Seabury Press, Greenwich, Conn.) are printed in two colors with only a small amount of printing on the back cover. The art work is modern in style and concentrates on religious symbols appropriate to certain days, seasons, and occasions. This is not

an every-Sunday series, but bulletins must be ordered individually as needed. Prices range from 2¢ to 1.4¢ each depending on the quantity.

Every Sunday Service Folders (published by Morehouse-Gorham Co., Inc., 14 E. 41st St. New York 17, N. Y.) are printed in two colors (a few in four colors) with a variety of subjects — photographs, art reproductions, scriptural texts etc. May be ordered with an Episcopal Church message on the back cover, with a general message, or with the back page blank. Current series of messages were written by the Rev. Dr. Carrol E. Simcox. Ordered on a continuous subscription basis. Shipped monthly. Price slightly less than 1¢ each.

Chicago Partly Printed (published by the diocese of Chicago, 65 E. Huron St., Chicago 11, Ill.) These are black and white folders with a drawing on the front cover, and a meditation on the back cover. Both art and text have usually been of high quality. These are sold on a subscription basis and are shipped three times a year. Price 90¢ per hundred.

Our Church Times, published by the Anglican Press, Box 33-776, Miami, Fla., is in the format of a four-page newspaper of approximately letter-size, with the back page left blank. It carries informative items in news-story style about the Church year and Church matters. It has little if any artwork. It is published weekly, and carries a Sunday issue date. Price 3¢ each.

Worship Bulletins (published by Peak Publications, P.O. Box 1924, Colorado Springs, Col.) These are printed in one or two colors on the front page only. They are produced for a variety of seasons and holy days and occasions, not on an every-Sunday basis. In the samples checked, no more than a few words of text appear. Price 2¢ to 1.5¢ depending on quantity.

A *personalized bulletin* illustrated with a lithographed color picture of the parish can be produced in quantities as small as 2,500 by Custom Studios, 206 E. 44th St., New York 17, N. Y. This would of course not be a subscription item, but would be used week after week.

Other partly-printed bulletins are published by a large number of religious publishers in various Church traditions, some of them appropriate for use by Episcopal Churches, some of them not. Any religious supply firm can give you information on the lines it carries.

All partly-printeds have this in common — they leave to the parish the task of capitalizing upon the beauty and ideas of the printed folder. The best folder will not be useful if the local duplicating of the center pages is done badly, if the content of the local information is dull or inaccurate, or if distribution is not planned and carried out.

They are not intended as a self-contained handout, but as an aid for do-it-yourself parish communication.

The Church Is Apostolic

An apostle, in the root meaning of the word, is one "sent forth" with authority given him by whoever sends him. A Christian apostle is sent forth by Christ to carry His message authoritatively to the world. He is a missionary.

THE LIVING CHURCH has always cherished what is called the "apostolic succession" — the fact that the Church's ministry is derived by unbroken succession from the first apostles appointed by our Lord.

THE LIVING CHURCH has always sought to present and defend the "apostolic faith," i.e., the orthodox Christian faith derived from Scripture, interpreted by the early Church, and summarized in the ancient Creeds.

But when we say the Episcopal Church is "apostolic," we should not be content to look backward into history. No matter how much we may rejoice in

We live, as the Twelve lived, in a dark world full of unbelief, of perverted belief, of ignorance, need, sorrow, and sin. There is only one light which will not be overcome by that world — and that Light is Jesus Christ. There is only one way out from the black torment and danger of the world — and that Way is Jesus Christ.

We, who have been given great gifts transmitted by earlier apostles, are called to transmit these gifts — to go and seek and teach the children of God who walk in darkness. We must find them in the house next door, in the slum down by the docks, in the coal camps and cow towns, in the military installations, on the campuses, and in lands far beyond the sea.

There have always been Episcopalians who were faithful apostles. There has always been truly apostolic work supported by the Church. We have been blessed with apostolic missionaries who worked and suffered and died as martyrs to the apostolic cause.

It is no criticism of those who worked before us, or of those who work now in the missionary enterprise of the Church, to say that one of the great needs and great opportunities of the Church in 1959 is a revival of true apostolicity — a revival of missionary fervor.

We need, in every parish, a dedicated and devoted body of laity excitedly and enthusiastically seeking ways and means to put their prayers, their money, and their talents to work in the missionary battle for the hearts and souls of men.

The Episcopal Church has the apostolic heritage in all its fullness.

It remains for all of us to so live and so serve that we can joyously proclaim the truth that the Church remains apostolic.

FOR LENTEN GRACE

Again the somber Passion nears
Its Golgotha of scourging grief.
My prayer is dry beyond belief
(Grant me the grace of tears).

In purple vestments daily pace
Penitents on the wounding Way.
I fain would go — yet would I stay
(Lend hesitance swift grace).

Too long the nothingness of pride;
The dust of empty duty done;
Loveliness lost; valor unwon;
For these He never died.

But for a flame to pierce the night
Of sin; to sear its twisted hold
On hearts where Love's rose might unfold
To beauty, warmth and light.

(Lift curtained eyes to see all grace
That lies in shadow on His face.)

LOUISA BOYD GILE

the great ministry and great truths handed down to us from the Founding Fathers of the Church, it is in the here and now that we are called to be faithful apostles of Jesus Christ.

It is here and now that the Episcopal Church must earn the right to be truly called apostolic.

This means that we must be a missionary Church.

Sanctification of Business

It is an overly easy habit, from which these pages are not immune, to draw sharp and invidious comparisons between the simple glory of the faith of Christ and the daily concerns of Church business.

An argument in a parish vestry about the kind of gutters needed for the rectory, a stern debate in the guild on the relative merits of various menus for a post-Lenten dinner, a clangorous controversy about money-raising techniques in the diocesan office, and the hair-splitting on parliamentary points in General Convention all seem remote from the Cross, unrelated to the Resurrection, and partaking of some of the quality of sin.

Like all really dangerous error, this tendency to consider Church business irrelevant to the faith is a half-truth. Church business does, sometimes, become petty, self-centered, trivial, and even vicious.

But, as the *Sorts and Conditions* column has been emphasizing throughout Lent, sin is always the corruption of something good.

The whole Scripture narrative, including the Gos-

pels, shines with a picture of the glory of inspired Church business. We find the most detail on this subject in the Old Testament — arrangement of the camps of the people of Israel, layout of the tabernacle, detailed regulations for liturgical vestments, and so on.

Yet even our Lord shows a vital concern for the realities of corporate living. He saved a wedding party from drought. In the miraculous feeding of the multitude, He gave thought to the proper seating arrangement for the crowd. He had advice (good advice) for fishermen at their work, and He was prepared to deal with such controversial issues as taxation.

He had, of course, the wisdom to cut through tangles of business when they interfered with His mission. But He was equally ready (as in the grain field on the Sabbath) to cut through ecclesiastical formalities in the interest of better business — in this case, the feeding of His disciples.

Even the Last Supper shows many signs of intelligent prearrangement and a complete willingness by our Lord to accept the culinary, social, and ritual norms of a dinner of a rabbi with his disciples. That He transformed such a dinner into a Sacrament implies no rejection on Christ's part of the practical problems of dinner-giving.

It is true that the first Christian treasurer, Judas, turned out to be a traitor. But it is also true that the

Christian Church in Jerusalem lived and worked for years on a subsidy from abroad organized and collected by such men as Paul.

A Parish Administration issue of *THE LIVING CHURCH* appearing in Lent has, we think, the duty to call upon all who are charged with doing the business of the Church to self-examination, to a critical view of their programs. Vestrymen, guild officers, musicians, ushers, janitors, priests, and bishops all face temptations to corrupt business into something sinful, and they need, in this penitential season, to look at themselves and all their works most critically.

Yet it remains true that Christ has sanctified business, and that what is well done in His Name is truly good. The close calculations of a finance committee are part of the work of redemption if they free (through wise economies) the means of the Church members for great and outgoing work for the Lord. A well managed furnace may be a janitor's way of making it comfortable enough for a doubtful soul to sit in Church long enough to hear the Gospel proclaimed convincingly. The well planned and well cooked guild dinner may produce the revenue to keep a jungle mission station in operation to heal the sick and bring precious souls to Christ.

All good Church business is a holy work, a worthy sacrifice of time and energy and means offered up to God.

AROUND THE CHURCH

An **ecumenical student center**, honoring the late **Rudolf Bolling Teusler, M.D.**, and bearing his name, has been opened at **Monumental Church** [Episcopal], **Richmond, Va.**, in a building now being remodeled. Lutheran, Methodist, Presbyterian, and Episcopal student groups from Medical College of Virginia will meet regularly in the hall. Dr. Teusler was a student and resident at the college, and was a member and Sunday school teacher of the church, before he went to Japan as a medical missionary. Parishioners and local friends had contributed \$19,000, at last report, to remodel and furnish the hall, with an additional \$15,000 needed to complete transformation of the old building.

The Rev. **Joseph S. Huske, Jr.**, rector of Epiphany Church, Sherwood, Tenn., escaped injury in a **plane mishap** at Memphis (Tenn.) Municipal Airport. Mr. Huske's plane overturned during a take-off, but his safety belt kept him from injury.

Some 300 persons attended a performance of T. S. Eliot's *The Cocktail Party*, given in **Christ Church Cathedral, Indianapolis, Ind.**, by the **Episcopal Theatre Guild** there. The production was done on the day after Ash Wednesday to point up the relevance of the play's theme to the Lenten season. More than 40 persons

signed cards indicating a desire to become members of the Guild.

An offering netted approximately \$125 for the work of Episcopal Community Services for Indianapolis, Inc., a social service agency of the diocese of Indianapolis.

General Theological Seminary trustees have decided that **construction** on the seminary's proposed library and multi-purpose building can begin in May. As of February 10, **\$1,780,000** had been pledged toward the \$3,500,000 building campaign goal.

St. Martin's House, Episcopal Church Retreat Center in Bernardsville, N. J., reports happily that it is running a full schedule to the limit of its capacity. A two-day retreat in mid-February, led by the Very Rev. John B. Coburn, drew 29 guests from five dioceses and 16 parishes. Thirteen requests for reservations had to be turned down.

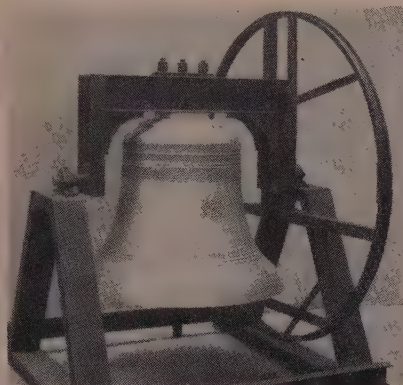
President Luis Somoza of **Nicaragua** will be honorary chairman of the board of the new medical clinic in Managua, Nicaragua, sponsored by the Episcopal Church. The clinic is to be housed in the **Casa Anglicana**, headquarters of the Church in Nicaragua. Open to everyone, the clinic provides free treatment and medicine.



First prize in a contest for "beauty of craftsmanship" in religious articles was won with a five-piece silver communion set shown here by its creator, Rear Admr. Jack Bowling (ret.) of Philadelphia. The contest was held by the Church Architectural Guild of America. The award was presented at the 19th annual National Conference on Church Architecture, sponsored by the guild and the National Council of Churches' Department of Church Building. Admr. Bowling designed the hand-made chalice, candle holders, cross, and tray for the recent centennial of the Church of the Holy Trinity, Philadelphia. RNS

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Landscaping

Continued from page 12

planting of that church property to the optimum.

Any landscaping program is best handled by a landscape committee. The parson may be something of a gardener or landscapist, but it is better for him to remain ex officio on the committee, and appoint as its chairman the layman with the best artistic perception in the congregation. If this layman has interest and ability in planting, so much the better, but primarily he must have the artistic sense. The two vice chairmen of this committee should be practical gardeners — one with a good knowledge of plants, and the other with a yen for digging in the soil. There should be a secretary-treasurer who will attend meetings, keep good minutes of the same, and accurate records of money given or planting material promised. These four with the parson constitute an executive board with power to act. The balance of the committee, up to 20 or more, may consist of members, friends, and neighbors interested in beautifying the church grounds.

The first essential is a complete over-all plan for the whole planting. If it is a new church, perhaps landscape plans have been furnished by the architect. Or if not, most architects will supply a landscape plan if requested. Even if the church has ample funds to turn such a landscape plan over to a professional nurseryman for planting, it should not do so. It should turn these plans over to the landscape committee, which should meet once a week until planting and plan are agreed upon to the last detail. Not until then should any work be done.

It is not probable that the architect's plan will be basically altered, but the material entering into its planting will be much amended. In the first place it may be cut down considerably, by one third or more, for landscapers and nurserymen only see plants when they are small, and sometimes find it difficult to realize that they will grow. Also the members of the committee will have the newer and finer varieties of plants in their own gardens, and, in any church of 100 communicants or more, can make up a better plant list than any but the top landscape architect.

As soon as the plan and plant list have been adopted, the committee should post on the church bulletin board a list of plants needed, also grass seed, fertilizer, labor, etc., with cost prices attached and a request that members sign up for any item they wish. Most of the committee members — and here is one reason for a large committee — will already have signed up for individual plants, and gotten their gardening friends in and out of the church to do the same. It is much more appealing to sign up for a white birch or holly or 10 lbs. of Merion blue grass seed than to give \$10 to a landscape

fund. Moreover the donor of a white birch will glow with inner pride as he sees it flourish through the years, and if through lack of care it does not flourish he is apt to do something about it, which is all to the good. If the whole list is not voluntarily subscribed, leave the list open and plant what is provided. Planting is contagious — the balance will soon be given.

Now for the actual planting. Church members or their friends will have power machinery to prepare the soil. If it is approximately the original topsoil, moderate fertilization is sufficient, using both chemical and organic fertilizers. If the soil is sterile subsoil, it might be well to postpone planting to the next season, in the meantime fertilizing it well and sowing it to rye or soy beans to be plowed under at maximum growth. Thorough preparation of the soil always pays off.

This same procedure may be used in general for restoring run-down or badly landscaped grounds. Here it may be more difficult to get an original complete plan. But there are always people in the church who have the ability, or have friends with the ability, to draw such a plan. If a good committee is appointed, and it meets every week — with full minutes of the last week's discussion read at each meeting — an over-all plan and a plant list will soon result. Of course real guidance from the parson will speed this. But if he just has the committee meet weekly, it will do the work.

Plant with pride and distinction. Avoid the nurseryman's panaceas — Modesto Ash in the west, Morraine Locust in the central states, and their ilk — plants that take hold well and grow nicely, but have not an iota of character. Of course trees like the Chinese Elm and Soft Maple will be ruled out by the committee, for neither grass or anything else can compete with their voracious surface roots. Grass, trees, shrubs, and vines are the materials for good church planting, leaving out annuals and herbaceous perennials entirely — except for, perhaps, a few peonies in Minnesota. Avoid plants that require special care, Viburnums with their aphids, and roses where black spot is prevalent.

Include if possible a living Christmas tree — Koster Blue Spruce or White Fir in the colder sections, a Deodar in the west, a Holly, or Cedar of Lebanon in the south; but remember some of these grow to tremendous size. Also include the choicest plant that will grow in the locale, a Western Dogwood, a Magnolia hybrid, a Franklinia, or Holly or Yew. Remember the birds with Lonierica and Pyracantha for berries, and the altar guild with Bittersweet or Nandina or Mahonia.

But especially remember the local gardeners. They know more about planting your church than anyone else. So get them together, draw out their talents, and you will have the best landscaping for your church in the whole community.



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BOOKS

Continued from page 5

of life are liable. These are arranged under 15 categories, according to different occupations, walks of life, etc. Here are a few examples:

"Thinking that only one newspaper tells the truth" (For All People, p. 6);

"Permitting the children to watch the television indiscriminately" (Parents, p. 21);

"Spending years on a thesis which will earn a degree but which will be of little or no real value to oneself or anyone else" (The Student, p. 32);

"Being servile to the manager, the foreman, the Union official" (The Manual Worker, p. 37);

"Trying to organize the parish or diocese as if it were a secular concern" (The Ordained, p. 68).

Certainly these all have a modern "ring"; the compilers have set themselves an important task, and (theoretically at any rate) they have done it well; they have indeed presented sin as relevant to the nuclear age.

I do wonder, however, how widely a book of this sort — that goes into sin in such detail — should be used. It seems to me that, while all of the examples given could be sin under certain circumstances

and if carried to a certain degree, not a little discrimination is needed to determine whether they are sin in a particular case. Some — like "never making decisions" (p. 1) — are more likely symptoms of neurosis. And I wonder if the book could not be positively harmful to penitents suffering from scrupulosity?

I may be wrong in this, but I think that every priest before recommending this book to a particular penitent should examine it with these questions in mind, and I would like to hear from others what they think about it.

"Manasses," in *Go in Peace*, advises that printed lists of possible sins be used as a final check only after we have made our self-examination without their aid. While the compilers of *Sins of the Day* would perhaps agree, they do not specifically say so.

The two books together form the "spring 1959 Episcopal Book Club dual selection."

FRANCIS C. LIGHTBOURN

Still under preparation, the *Lutheran World Encyclopedia* was tentatively scheduled in Dubuque, Iowa, to be off the press in time for the next general assembly of the Lutheran World Federation in Helsinki, Finland, in 1963.

Arrangements for completion of the en-

cyclopedia and its publication "in four to five years" were made at a conference in Dubuque by three principals involved in the project. They are: Dr. Carl Lundquist of Geneva, Switzerland, LWF executive secretary; Dr. Julius Bodensieck of Wartburg Theological Seminary, Dubuque, editor of the international reference work; and William Gentz, assistant manager, Augsburg Publishing House, Minneapolis, which will publish the encyclopedia.

Launched at the LWF general assembly in Hannover, Germany, in 1952, the reference work under present plans will comprise five or six volumes, with articles contributed by some 750 scholars throughout the world.

Contents will include articles on such subjects as theology, history, biography, polity, liturgy, Church activities, ecumenical relationships, and statistics. [RNS]

Books Received

TWO TOGETHER. A Handbook for Your Marriage. By R. C. Dodds. Thomas Y. Crowell. Pp. 143. \$2.50.

THE MEANING OF SACRED SCRIPTURE. By Rev. Louis Bouyer of the Oratory. Translated by Mary Perkins Ryan. University of Notre Dame Press, 1958. Pp. xi, 258. \$4.75. [Liturgical Studies, Volume V.]

COMMON SENSE IN MARRIAGE. A Minister Counsels About Marriage. By Herbert A. Streeter. Warner Press. Pp. v, 128. \$2.50.



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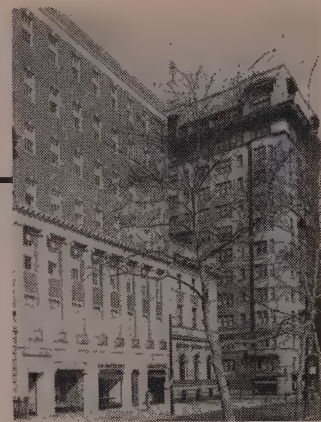
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Continued from page 7

"This hope has not been realized," he said, "and there have even been disquieting indications here and there of a tendency on the part of some to follow the lone wolf course."

"To remedy this bad situation," he proposed that "we must find a means of reaching our denominational leadership with some sense of urgency and bring about an increase in each communion's share so that the basic budget for operations can be financed from this source. . . ."

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The Methodists' Question

The Methodist-sponsored resolution, which was carried, was prefaced by a statement questioning both the desirability and the practicality of the BFC's interpretation of the word "coöperation." It pointed out that funds given by Methodists were given on the assumption that at least some Methodist programs would result. It pointed out that differences of opinion as to the nature of interdenominational coöperation "can sometimes lead to harsh misunderstandings." It warned that "anything which diminishes the coöperative spirit" is contrary to the best interest, not only of the BFC, but of the denominations which compose it.

The Episcopal Church belongs to the BFC and supplies some funds to it, together with other funds earmarked for special projects of value to Episcopalians. However, it conducts other programs in TV and Radio under the oversight of the Rev. Dana Kennedy, executive secretary of the National Council's Division of Radio and TV. The "Viewpoint" series, under Mr. Kennedy's sponsorship has just received a citation from the Freedom Foundation at Valley Forge for "an outstanding achievement in helping to bring about a better understanding of the American Way of Life." The award was announced on Washington's Birthday.

Mrs. Theodore O. Wedel, Episcopal Church leader, was elected new chairman of the BFC at the New York meeting.

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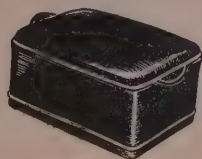
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Bishop Essex

Continued from page 8

Bishop Essex was consecrated on a bright, September day in his own St. Paul's Church, Peoria. The consecrator was the then Presiding Bishop Perry, and co-consecrators were two of his neighbors, Bishops Gray of Northern Indiana and Stewart of Chicago. Preaching, Bishop Francis of Indianapolis, said:

"Europe is on the verge of war. Our own country is manufacturing armaments, and crime is increasing. New gods are being created and a consistent effort is being made to drive God out of our life. The full meaning of Christ's mission is being lost. But the most disturbing influence of all is the apathy and indifference of Christian forces. It is in the midst of this darkness that we have to proclaim Christ to the world, and send forth another ambassador. . . . We are here to ordain and consecrate a bishop, but not a bishop of the diocese of Quincy, not a bishop of the Protestant Episcopal Church, but a bishop in the Church of God."

William Essex was born at Piermont, New York, February 8, 1886. He received the B.A. from Columbia, and the B.D. from the General Theological Seminary. He held three doctorates.

His service to the Church in Quincy spanned 40 years. He came to the diocese as rector of Trinity Church, Rock Island, in 1918, having previously served in Newport, R. I. and St. Louis, Mo. He was the only nominee for the vacancy caused by the death of Quincy's Bishop Fawcett.

On the 10th anniversary of his episcopate, 400 Churchmen honored Bishop Essex at a diocesan banquet. By then the diocesan debt had been retired, contributions to the National Council greatly increased, and three closed missions reopened. On the 15th anniversary of Bishop Essex's consecration the diocese's first new church in 30 years, St. Peter's, Canton, was consecrated. In 1954, that same church became the first mission to be advanced to parish status in the diocese in 63 years. Improvement of the Cathedral of St. John, Quincy, was also carried forward during Bishop Essex's tenure.

Late in 1956 laymen of the diocese met to review five years of expansion in Quincy.

Although Quincy now has only 5,132 communicants, in 1936 it had only 3,791.

Although Bishop Essex had planned to retire in May of 1958 the standing committee asked him to continue to carry out episcopal functions until the consecration of a new bishop, after the Rev. Daniel Corrigan declined election as diocesan to accept election as suffragan of Colorado. The Rt. Rev. William Lickfield was consecrated bishop of Quincy on September 30, 1958.

Surviving Bishop Essex are his wife, the former Charlotte J. Nason, a daughter, Mrs. Reginald Lidstone of Peoria, and a son, William L. Essex, Jr., who has flown home from Army duty in Germany.

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The Op Shop

Continued from page 13

four presented arguments for and against. Two clergymen tried to summarize the negatives — not necessarily as their personal point of view. The two women "pros" were voted more convincing by those present.

Mrs. John Lockwood, president of the Women of the Diocese, brushed aside any suggestion against legitimate enterprises in the parishes. She said Episcopal women always are going to raise money for their Church. They know better than the men how badly the churches need it. Housewives mostly must stretch limited budgets to the breaking point. They can give in service often what they cannot give in dollars. By their various activities in this diocese the women raised \$152,519.39 last year. Most of it stayed in the parishes, the rest went to missions and the general Church program. They held bazaars, teas, dinners, card parties, bake sales. They tried everything except charging dues — those are disapproved of by Bishop Dun of Washington and numerous other bishops, because a baptismal certificate is considered a membership card into any woman's organization in the Church.

But this scattered style of money raising can prove a harassment. Both men and women are constantly being asked to buy tickets to this and that, to come to a tea or dinner or entertainment. Groups can develop rivalry and even bitterness. This is done away with in the parishes which have concentrated on a thrift shop and one bazaar.

Mrs. William Kline, who started and has remained in charge of the successful thrift shop at All Saints' Church, Chevy Chase, summarized the many ways in which it has served the parish, the community, the diocese, the nation, and even the world. Such a shop is patronized not only by the needy families — especially mothers with stair-step children and budgets too tight to clothe them properly. (There are 1,200 children in the All Saints' Church School so the shop has constant donations of good used children's clothing.) It also is patronized by the thrifty. Antique dealers come to browse through the white elephants; one found a gold toothpick which was a prize! It has a spiritual healing value in that women with sorrows and troubles can forget themselves in serving others. It assists with donations to community projects like the Goodwill, and to the Lorton Reformatory where men's clothes go through the tailor shop and are given to boys coming back into the world to try to rebuild their lives. It serves the world — Embassy ladies come and purchase liberally and send off large boxes to needy families in Europe.

The Rev. Don Shaw summarized all the viewpoints presented and suggested that the parishes always should bear in

mind one thought, whether in teaching running a thrift or op shop or bazaar or meeting:

"Are we about our Father's business — or that of someone else while labeling it our Father's business? Is what we are doing as a Church group really related to our job as Christians? If not, it is a corrupting influence in that it drains off energy that should go for God's work within and beyond the parish family." He urged that every program and budget be evaluated on its spiritual basis and not the amount of money it can produce. If the by-product of the thrift shop is happy companionship and spiritual therapy through service, it is good.

With the overwhelming sentiment of the entire meeting in their favor the seven shops of the diocese promise to multiply like rabbits.

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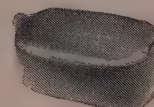
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The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Harold D. Avery, formerly in charge of St. John's Church, Mount Morris, N. Y., and chaplain at the state tuberculosis hospital there, is now acting rector of St. John's Church, Canandaigua, N. Y., where he will become rector on April 20. Address: 185 N. Main St., Canandaigua.

The Rev. Jack N. Eby, formerly rector of St. John's Church, West Point, Va., and Immanuel Chapel, King and Queen C. H., will on April 1 take charge of the Church of the Good Shepherd, Burke, Address: Burke, Va.

The Rev. Dr. Weston H. Gillett, who recently returned to the United States after extensive travel in Europe, is now chaplain of St. Jude's Home, a nursing home at Gresham, Ore., operated by the Society of St. Paul. He will also assist the warden of the society, the Rev. Rene M. Bozarth, rector of the Church of St. Luke the Physician, Gresham. Fr. Gillett's address: St. Jude's Home, Box 446, Gresham.

The Rev. Everett R. Hall, formerly curate at Christ Church, Dallas, Texas, is now vicar of St. Mary's Church, Woodburn, Ore., and the Church of the Transfiguration, Silverton. Address: 399 Young St., Woodburn.

The Rev. John H. Hannahs, formerly vicar of the Powell-Lovell mission field, Powell, Wyo., will on April 15 become associate rector of St. Mark's Church, Venice, Fla.

The Rev. Norval W. Holland, formerly rector of St. Paul's Church, Winslow, Ariz., is now rector of St. John's Church, Globe, Ariz. Address: 619 E. Cottonwood St.

The Rev. Fred J. G. Kepler, formerly rector of Trinity Church, Sonoma, Calif., is now executive secretary of the diocese of Sacramento. Office: 1318 Twenty-Seventh St., Sacramento 16, Calif.; residence: 3500 M St., Sacramento 16.

The Rev. Horace B. Lilley, formerly assistant at All Saints' Church, 3 Chevy Chase Circle, Chevy Chase, Md., is now associate there.

The Rev. John Lowe, formerly vicar of St. Michael's Church, Noblesville, Ind., is now the first resident vicar of St. John's Church, Speedway, Ind. Address: 5645 W. Fifty-First St., Indianapolis 23.

St. John's was organized as a diocesan mission about a year ago under the guidance of Christ Church Cathedral, Indianapolis. The congregation originally met in an Orthodox church and is now holding services in a YWCA building.

The Rev. Paul C. Martin, formerly in charge of the Chapel of All Saints, Whalom, Mass., will on April 1 become rector of Emmanuel Church, Brook Hill, Richmond, Va. Address: 1214 Wilmer Ave., Richmond 27, Va.

The Rev. Douglas G. McCreight, formerly rector of Grace Church, Rice Lake, Wis., is now assistant at Trinity Church, Wauwatosa, Wis. Address: 1737 Church St.

The Rev. LaVerne Morgan, formerly assistant rector at St. John's Church, Midland, Mich., is now vicar of the Church of the Holy Family, Midland, which is a parochial mission of St. John's Church. Address: 4701 Swede Rd.

The Rev. Sydney R. Olorenshaw, formerly rector of St. Andrew's Church, the Bronx, New York, will on April 1 become vicar of Christ Church, Totowa Borough, N. J.

The Rev. L. Lynn Parker, formerly curate at St. Mark's Church, Glendale, Calif., is now vicar of St. Michael's Church, Arlington, Calif. Address for mail: Box 486, Arlington, Calif.; residence: 8530 Gay Way, Riverside, Calif.

The Rev. H. J. Rains, formerly rector of Trinity Church, Fredericksburg, Va., will on April 1 become rector of Trinity Church, Elizabeth, N. J. Address: 14 Hazard Pl., Elizabeth 3.

During Fr. Rains' eight-year rectorship, the community strength of Trinity Church doubled and the income tripled. A new \$180,000 church and parish house is nearing completion.

The Rev. Gregory A. E. Rowley, formerly vicar of churches in Youngsville and Kinzua, Pa., assistant at Trinity Memorial Parish, Warren, and chaplain at the mental hospital in North Warren, is now serving St. Laurence's Church, Osceola

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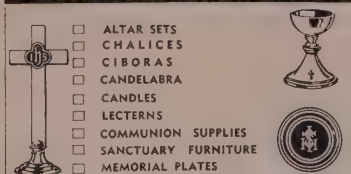


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The Rev. Charles E. Taylor, formerly vicar of St. James' Church, Charleston, W. Va., and chaplain of Canterbury House at Institute, W. Va., is now rector of St. Philip's Church, Omaha, Neb. Address: 2009 Locust St., Omaha 10.

Ordinations

Priests

California — By Bishop Pike: The Rev. George Epply, on November 24; vicar, St. Luke's, Atascadero; Paso Robles field ministry.

Central Brazil — By Bishop Sherrill of Central Brazil: On February 15, the Rev. Ewald Wrege, rector, Church of Christ the King, Registro, State of Sao Paulo.

Michigan — By Bishop Emrich: The Rev. Erville B. Maynard, Jr., on February 21; on staff, St. Paul's Church, Flint.

North Carolina — By Bishop Baker, Coadjutor: On February 8, the Rev. William Brown Patterson; graduate fellow of ETS and curate of Grace Church, North Attleboro, Mass.

Oregon — By Bishop Carman: The Rev. Eugene B. Connell, Jr., on December 17; rector, St. Peter's, Albany, Ore.; address: Box 313, Albany.

Virgin Islands — By Bishop Swift of Puerto Rico, Bishop in charge of the Virgin Islands: On November 28, the Rev. Thomas W. Gibbs, curate, All Saints' Church, St. Thomas, V. I.

Deacons

Michigan — By Bishop Crowley, Suffragan: On February 21, Floyd A. Buehler, to the perpetual diaconate; serving St. John's Church, Detroit.

New York — By Bishop Boynton, Suffragan, acting for the Bishop of New York: On January 10, John L. Wolff, in charge, St. James' Church, Dover Plains, N. Y.; and St. Thomas', Amenia Union.

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Oklahoma — By Bishop Powell: On February 9, the Rev. George C. Van Artsdalen, former Presbyterian minister; now curate, All Souls' Church, Oklahoma City, and chaplain, diocesan hospital work. Address: 2327 Donald Ave.

Births

The Rev. William DeAlton White and Mrs. White, of Ascension Church, Westminster, Md., announced the birth of twin sons, Patrick and Michael, on February 8. The twins have an older brother, Paul.

Engagements

Mr. and Mrs. Gordon H. Keane have announced the engagement of their daughter, Ann Page, to the Rev. John A. Bright, vicar of St. Andrew's Church, Portland, Ore.

Episcopal Church Annual Corrections

The address of the office of the diocese of Quincy is listed on page 320 at 601 Main St., Peoria, Ill. The correct address is 2174 Main St., Quincy, Ill. The telephone number is BA 3-8410.

The Rev. Albert E. Pons is no longer president of the standing committee of the diocese of Dallas, having rotated off the committee. The present president is the Rev. Theodore McCrea. Mail for the committee should be sent directly to the diocesan office, 2220 Main St., Dallas, Texas, for prompt action.

Changes of Address

The offices of St. Dunstan's Church, San Diego, Calif., are now located in the new educational building of the parish. The new address of the church is 5178 College Ave., San Diego 15.

The Rev. Thomas W. Attridge, retired priest of the diocese of Newark, formerly addressed in Boothbay Harbor, Maine, may now be addressed at 3 Morris Pl., Madison, N. J.

The Rev. William J. F. Lydecker, assistant at St. Peter's Church, Chelsea, 346 W. Twentieth St., New York, has moved to 129 E. Tenth St., New York 3.



The Church is in on the ground floor in Liberal, Kan., writes Bishop Lewis of Salina. Liberal is growing rapidly with an influx of oil and gas companies that are working the "tremendously productive Hugoton gas field." One of the early leaders in the development of St. Andrew's Church in Liberal, Mrs. H. G. Massey, recently was honored, on her 94th birthday, for 38 years of service to the Church. Mrs. Massey represents, says Bishop Lewis, "the hardy stock that settled western Kansas. It was wonderful to have her in church on her birthday." On the Sunday when Bishop Lewis presented the service award to Mrs. Massey, he also laid hands on St. Andrew's confirmation class. To honor the coming generation of the parish there was a figure, sculptured out of a 250-pound block of ice, of a bishop laying hands on a child in confirmation. The bishop and St. Andrew's rector, the Rev. Harold J. Weaver, were photographed with the statue at a reception after the service. Bishop Lewis adds, "Incidentally, I have no mustache."

Armed Forces

Chaplain (Comdr.) Chester L. Hulst, formerly addressed in Seattle, Wash., may now be addressed: USS Eldorado (AGC-11), c/o FPO, San Francisco.

Women

Mrs. Russell Chamberlain, the first woman to serve as vestrywoman of St. Martha's Church, Detroit, was elected at a parish meeting in January.

Mrs. Chalmer Thomas, of St. Andrew's Church,

Rose City, has been appointed to the department of Christian social relations of the diocese of Michigan. She will serve as chairman of the new committee on international affairs which will be active in promoting education for peace.

Depositions

Ronald A. Wyckoff was deposed on January 30 by Bishop Banyard of New Jersey, acting in accordance with the provisions of Canon 60, section one, and Canon 64, section three (b); with the advice and consent of the standing committee of the diocese; action taken for causes not affecting moral character; renunciation of the ministry.

1958 T.E. SUNDAY REPORT WITH THANKS

Offerings for theological education reached a new high in 1958. The Trustees and Faculties of the Seminaries are grateful indeed for the \$544,375.03 received from over 5,000 parishes.

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School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

DEATHS

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

The Rev. Herbert Justison Glover, vicar emeritus of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, New York City, died in New York on February 15.

Mr. Glover was born in Warsaw, N. Y., in 1870. Ordained to the priesthood in 1897, he served parishes in Long Island, Brooklyn, and Pennsylvania, before going to St. Stephen's Church, Brooklyn, in 1913. He served there as rector until 1922, when he became vicar of the Church of the Heavenly Rest. He retired in 1947.

Mr. Glover was a former president of the New York clergies, and of the New York Churchmen's Association. He was also a member of the Episcopal Actors' Guild. During World War I he was a chaplain with the Sixty-first Cavalry Division.

A son, Herbert B. Glover, survives.

The Rev. William C. Hamm, vicar of St. Mary's-in-the-Hills, Lake Orion, Mich., died unexpectedly at his home on February 17.

Mr. Hamm was born in Roodhouse, Ill., in 1906. He received the B.D. degree in 1931, and the M.A. degree in 1932 from Yale University. Mr. Hamm was priested in 1935, and served as assistant at Church of the Good Shepherd, Hartford, Conn., from 1932 to 1937, and as rector of Trinity Church, Ware, and vicar of St. Mary's Church, Palmer, Mass., from 1937 to 1940. From 1940 to 1942, he was assistant rector at Christ Church, Cranbrook, Bloomfield Hills, Mich., and from 1942 to 1952, Mr. Hamm was rector of St. Joseph's

Church, Detroit, Mich. He then became vicar of St. Mary's-in-the-Hills, Lake Orion.

Mr. Hamm was chaplain at the Massachusetts Hospital for Epileptics, Palmer, Mass., from 1937 to 1940. He was a member of the executive council of the diocese of Michigan from 1944 to 1947, and dean of the Central Detroit Convocation from 1943 to 1951.

He is survived by his widow, the former Martha Chapman, and four children.

The Rev. Edward Farren Hayward, rector emeritus of Grace Church, Monroe, La., died in Monroe on February 14, at the age of 76.

Fr. Hayward was born in Philadelphia, Pa., in 1882. He was ordained to the priesthood in 1907, and served parishes in Camden, N. J., Chippewa Falls, Wis., Enid, Okla., and Houston, Texas, before going to Grace Church in 1921. He retired in 1950. Fr. Hayward was at one time dean of the northern convocation of the diocese of Louisiana.

Surviving are his wife, the former Henrietta Alexander, five children, and 18 grandchildren.

The Rev. John B. Shinberger, former rector of Madison Parish, Purcellville, Va., died February 10, at Staunton, Va.

Mr. Shinberger was born in Greensboro, N. D., in 1908. He was graduated from the United States Military Academy, at West Point, in 1933, and served in the Army until 1946. Among military honors awarded him were the Distinguished Service Cross, Silver Star, Bronze Star with cluster, and the French Croix de guerre. He retired from the army with the rank of colonel.

He studied at Virginia Theological Seminary from 1946 to 1949, and was ordained to the priesthood in 1950. Mr. Shinberger was minister-in-charge of the Church of the Holy Comforter,

Vienna, Va., from 1947 to 1949, and Madison Parish, Purcellville, from 1949 to 1950, when he became rector.

Survivors include his widow, the former Lisa Guigon, three daughters, one son, his father, and a sister.

Services and burial were at West Point.

Stanley G. Thompson, Churchman, and city editor of the Philadelphia *Bulletin*, died at Lake Worth, Fla., February 19, at the age of 61.

Mr. Thompson, the son of a Morgantown, Ky., Methodist clergyman, was in recent years a warden at Emmanuel Church, Quakertown, Pa., and a delegate to the Pennsylvania diocesan conventions.

He was a veteran newspaperman, and had worked on the Louisville *Times*, the AP bureaus in Detroit, New York, and Berlin, and the New York *Post*.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

March

8. Canberra and Goulburn (Australia)
9. Canterbury, England
10. Cape Town, South Africa
11. Cariboo, Canada
12. Carlisle, England
13. Carpinteria, Australia
14. Cashel and Emly, Waterford and Lismore, Ireland

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WANTED—PRIEST for a team of three in large midwestern parish. Completely Anglican in theology and practice with Liturgical Movement emphasis. Share fully in celebrations, preaching, calling, education and pastoral work. Reply Box J-225, The Living Church, Milwaukee 2, Wis.

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FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S

4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S

Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;
Daily 12:20 to 12:50; HC Tues & Thurs 11 &
12:20, HD 11, Wed 7:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenchild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

NEWARK, N. J.

GRACE Broad and Walnut Sts.
Rev. Herbert S. Brown r; Rev. George H. Bowen
Masses: Sun 7:30, 9:15, 11; Daily 7:30, Fri & HD
also 9:30, Wed also 12:10; MP daily 7:10; EP
daily 5:10; C Sat 11-12, 5-5:30, 7:30-8

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Lauriston Castleman, r
Sun HC 8, MP 9:15 & 11; Wed & HD HC 10

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieb Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesdays 12:30



NEW YORK, N. Y. (Cont'd.)

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeiki,
B.D., c

Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

CHAMBERSBURG, PA.

TRINITY

Sun: Low Mass 8, Sung Mass & Ser 9, MP & Ser 11,
Low Mass 11 (1S); Weekday Masses: Mon, Tues,
Fri 8; Wed 6:30; Thurs 10; Sat 9; C 1st Sat 4:30-5
& by appt

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

CHARLESTON, S. C.

ST. ANDREW'S

Magnolia Gardens Rd.
Established in 1706
Sun 8, 9:30, 11:15; HD 10

RICHMOND, VA.

ST. LUKE'S

Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Union 2d Thurs 10:30; C Sat 4-5

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS'

Rev. Edgar L. Tiffany
Near Greenbrier Hotel
Sun 7:45 HC; 11 MP & Ser (1st HC)

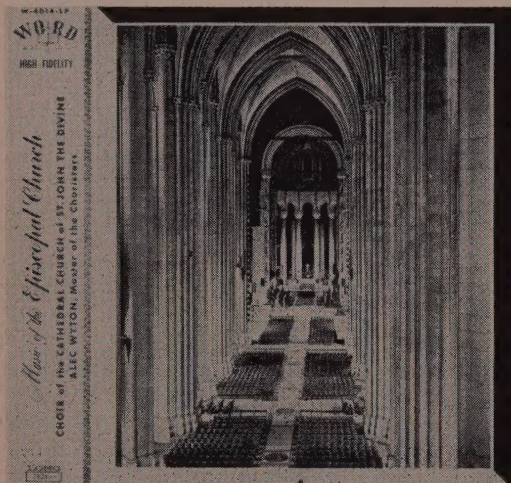
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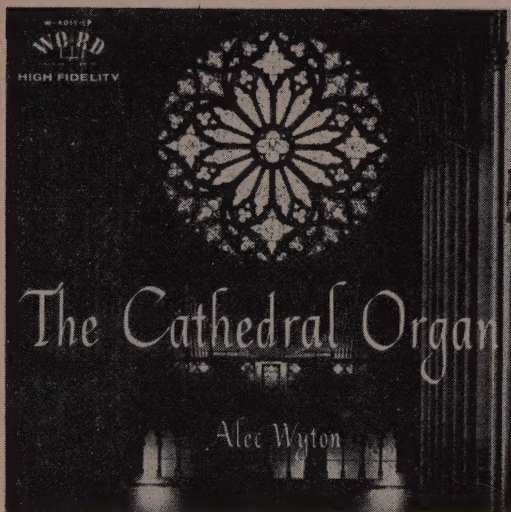
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